

JESUS CHRIST,

THE SAME

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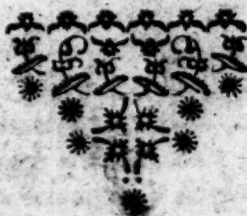
Yesterday, To-day, and For ever:

OR THE

Riches of his GRACE displayed,

In the Conversion of

Mrs. SARAH WIGHT.



Published in the Year 1652, and Re-printed in the
Year 1761.

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Referring, Today, and For ever



Riches of his

Mrs. Sarah Wright.

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INTRODUCTION.

CHRISTIAN READER,

I REJOICE in the LORD who hath put such an Opportunity as this into my Hands, of publishing to you, and to the World, the exceeding Riches of his Grace; exemplified in the Conversion of one of my former Prisoners.

No Tongue can express the Horror of Soul that she felt before the LORD made himself known unto her, "By causing his Spirit to bear Witness with her Spirit, that she was a Child of GOD," and doubtless, this enabled her to encourage others that resorted to her under the like Circumstances; and to declare to them the unfathom'd Goodness of his Grace, to her, a lost and done Sinner. The Works of Jehovah are wonderful, and his tender Mercies far exceed them all, but are experienced by none but the Broken-hearted Sinner.

How welcome was the good Samaritan's Oil and Wine, to the wounded Jeru? How much longed for is a safe Harbour, to a weather-beaten Ship, tossed with Tempest? How refreshing is Rest and Ease to a tempted Soul? How joyful and beautiful are the glad Tyings of the Gospel of Peace, the rich Grace, the perfect Righteousness of CHRIST, to the chiefest of Sinners; Enemies, Murmurers, and Ungodly ones; and to Souls wearied out in looking on themselves, and their Sins, and the desperate Wickedness of their own Hearts; who would gladly mend all, by patching up a Righteousness in themselves, either in whole or in Part; that are seeking first to find in themselves a thorough Change, such as a dying to Sin, and a holy walking; before they think they may believe that CHRIST died for such as they, or justifies such ungodly ones? How mighty thro' GOD may it be to support poor Souls, who believe they are Reprobates, and ready to think no Case to be

like theirs, and consequently concludes that it's impossible for them to be saved, and that the Sins of Manasses, David, of Mary Magdalene, yea and of Cain, Judas and Pilate, are all less than their Sins and Blasphemies; and if all these might be saved, yet they themselves should not? For such to hear of a Sinner like themselves, and just in the same Condition, afterwards, from a grateful Sense of her Deliverance, sounding forth and wondering at the exceeding Riches of Grace, to her the chiefest of Sinners, and to hear her telling such despairing Souls, you cannot be more desperate or more certain of Hell and Wrath then I was; and endeavouring to Comfort them by the same Consolations wherewith her Soul was comforted; this, if attended with a Blessing from the LORD, must be sweet indeed! This, all this is here displayed to this glorious Instance of GOD's Patience, and abundant Goodness, towards this his unworthy Handmaid; whose low and base Estate be regarded, by "Causing Light to shine out of Darkness;" And as the writing and reading hereof was sweet and precious to me, may the reading it be so, and much more to thy Soul, is the hearty Prayer of

Thy endeared Brother and Companion,

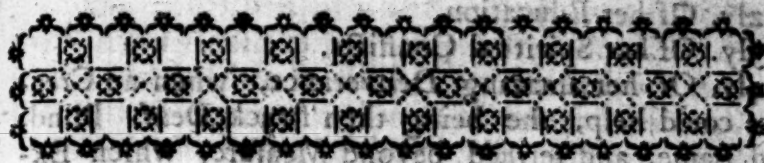
In the Tribulation, and Kingdom, and Patience,

Of JESUS CHRIST,

London, 1652.



HENRY JESSEY:



THE EXCEEDING RICHES of GRACE

D I S P L A Y E D.

THE Relator hereof, (being one who feared the Name of the Lord) was an Eye-witness both of the Sufferings and longed-for Deliverance of this Handmaid Mrs. Sarah Wight; of her precious Evangelical Expressions testified to him by Persons well approved of for Godliness and Faithfulness; who were also Eye and Ear-witnesses with himself of the Rest here recorded; and he having an Opportunity of observing and noting down such glad Tidings as were uttered of the Righteousness of God, of his Faithfulness and Salvation, of his Loving-kindness and Truth; he could not refrain from publishing it to the World, that the Glorious Name of God might be exalted; and that poor, hungry, empty, sinful, burdened, drooping despairing Souls, might be refreshed, and true Believers built up in their most holy Faith.

For the Satisfaction of such, that would not readily give Credit to this wonderful Relation, it was necessary to say something concerning this Mrs. Sarah Wight.

- 1st. Of her Parentage and Place of Abode.
- 2ly. Of her Education.
- 3ly. Of her Spiritual Conflicts.
- 4ly. Of her amazing Deliverance, when no Creature could help, she being then struck Deaf, Blind, and Lame, and terified beyond Measure, which Extremity proved Gōd's Opportunity.

And 1st. This Mrs. Sarah Wight, was Daughter to Mr. Thomas Wight, some Time of the Auditor's Office, in the Exchequer, her Mother, Mrs. Sarah Wight, Widow, in Lawrence-Pountney-Lane, near Cannon-Street, London; whose Father was Edward Purcel, Esq; and whose former Husband was Edward Vaughan, Esq; King's Receiver for Northamptonshire and Rutlandshire, by whom she had her Son, Mr. Jonathan Vaughan, late of All-Souls College, Oxford, whose Name is often mentioned in this Relation.

2ly. As to her Education, which, 'till the Age of nine Years, was at Daventree, in the County of Warwick, under the Care of her pious and godly Grandmother Mrs. Wight, at which Time she was sent home to her Mother, with whom she gave much to read and study the holy Scripture, which, tho' she understood not then aright, yet the LORD by his blessed Spirit, did since bring to her Remembrance, and opened to her Understanding what she had formerly read, to the no small Comfort of herself and many others, (a great Encouragement this, to all who fear Gōd, to train up their Children in the holy Scriptures).

3ly. Touching her Afflictions, from her Childhood she was of a tender Heart, often afflicted in Spirit: Her Temptations were not so great, 'till she was about 12 Years of Age, after which, they continued with more Violence, 'till she was near Sixteen. The Beginning of her more violent Temptations was in this Manner; her Superior desired her to do a small Thing, judging it meet and lawful, she did it doubt-ingly, fearing it to be unlawful, and as soon as she did it, a great Trembling on her Hands and Body fell upon her; being self-condemned.

About a Month after, in returning home, she lost her Hood, her Mother asked her for it, she answered, my Grandmother had it. To which Answer, she was immediately



immediately struck with exceeding great Terror, these were the chief Occasions of her Despair; and of this she was convinced of her being both a Thief and Lyar, which terrified her so much, that she believed she was shut out of Heaven, and must be damned for ever.

During the Space of four Years, she was drove to such Extremities, that she believed, nothing but Hell and Wrath was to be her Portion, and towards the End, that there was no Heaven nor Hell but in her own Conscience, and that she was damned already, being an Unbeliever: Therefore, if she could but destroy herself, there would be an End to all her Sorrows, (a subtle Deceit this of the old Serpant).

Hence, she frequently attempted to put an End to her Life; by drowning, strangling, stabbing, and endeavouring to beat out her Brains; (which last, occasioned the great Weakness she afterwards felt in her Head and Eyes).

But the LORD who was her Life, loved her then in her Blood, and wonderfully prevented her Destruction, by the repeated Interpositions of his gracious Providence; as sometimes by withholding her from executing the Act when no Creature was near: Sometimes by applying to her Mind some choice Portion of Scripture: As this, *No Weapon formed against thee shall prosper*; or this, *None shall take them out of my Hand, or out of my Father's Hand*, John x. 28, 29.

Many precious Ministers came to comfort her in London, (as these) Revs. Mr. Thomas Goodwin, Mr. Baker, Mr. Lockyear, Mr. Palmer (Minister of Lawrence Pountney), Mr. Sprigg, Mr. Simpson, and others: And these came to her from or near Shrewsbury; Mr. Hildersham of Felton, Mr. Pagot, Mr. Wright, from Wellington, Mr. Smith, Mr. Fisher, Mr. Lloyd, and Mr. Moston; all these, and many more Godly Ministers, and pious Christians, being acquainted with her deplorable Condition, endeavoured to comfort her, which she would gladly have received, but was then hid from her.

She received some small Glimpse thro' her Kinsman, Mr. John Brown of Shrewsbury, (a faithful Christian) and one whom he brought with him, viz. Mr. Lloyd; but it was soon eclipsed; and she relapsed into grievous

vous Horror, in which she continued Day and Night; concluding, she was a Reprobate, or a Cast-away; walking daily in the Midst of Fire and Brimstone, as one who was already in Hell; 'till the Lord (who loved her with an everlasting Love, and in Loving-kindness prevented her Ruin) at last restored Comfort to her, and to those who had prayed and mourned for her, *I/a. lvii. 18.*

After she received her much prayed and hoped for Deliverance, amongst many others who visited her, were these Ministers; Mr. Malmer, Mr. Sprigg, and Mr. Sampson afore said, Mr. Peters, Mr. Charnoch, Mr. Adderly, Mr. K. Venning, Mr. Wiggon of London, Mr. Tillinghast of Suffolk; Mr. St. Love of Ireland, Mr. Sedgwick, Mr. Hide of Yorkshire, and the Relator; also, the Lady Willoughby of Parham, Lady Renula, and Lady Clotworthy her Sister, Lady Vermuiden, with her Daughters, Mrs. Sarah, and Mrs. Catharine; Sir Richard Phillips and his Lady, Sir Richard Saltonstall with his Lady, and Capt. Price with his Wife; Doctor Cox, Doctor Debote, Doctor Worsbey, Doctor Pager, Physicians; also, the two Miss Fines's, Daughters in Law to Lord Say's, Mrs. Harrison, Wife to the Chamberlain of London, Colonel Langham's Lady, Thomas Jones, Esq; of Tower-Hill and his Lady, Mrs. Remes, Mrs. Berne of Norfolk, Mr. and Mrs. Liggon, Mrs. Willson, Mrs. Thorpe, Mr. and Mrs. Barbon, Mrs. Owen, Mrs. Hannah Allen, Book-seller, Mrs. Manning, Tower-street, Mrs. Elizabeth Walde, Mr. and Mrs. Ellis, Mrs. Hawkins, Mrs. Flood, Mrs. There and her Cousins, Mr. and Mrs. Briggs, all near London Stone; and of her nearer Neighbours, Mr. Lewis, Merchant, Mrs. Palmer, Miss Thurrel, Mrs. Grace Phillips, Mrs. Dapper, Mrs. Airs, &c. &c.

Besides her Brother, Mr. Jonathen Vaughan, at that Time of All-Souls Colledge, Oxford, and her Uncle, Mr. James White of Southwark and his Wife: Many more might be mentioned who visited her and were much affected in hearing and seeing the Lord's wonderful Workings in and towards her: But these already mentioned, are sufficient to testify, what they saw heard and believed: Most of them being Persons of Note and Esteem in London, amongst those who feared the Lord: The Reason of affixing their Names in so public a Manner was, to assert the Truth more fully of

what

what is hereafter to be related, as many (like *Thomas*) might not otherwise believe it.

About a Month before her great Deliverance, Satan having but a short Time to torment her, she felt the strongest Temptations, being grievously buffeted and so terrified, that she could not receive the least Comfort for many Days and Nights successively.

When she was able to go abroad, her Mother took her to hear Sermons, both Sundays and other Days: One Lecture Day, she went out before her Mother; who missing her, went to Church, and not finding her there, came out, and sent immediately towards the Thames to seek for her, where she had been in order to drown herself, but was prevented by the interposing Power and Goodness of God: When she was found, she felt an Impression upon her Mind, to go and hear the Sermon that was to be preached that Day; In the mean Time, her Mother came to her, and she went with her to the Lecture; where was proved what great Favour the LORD will show towards the Flock of the Jews: That he will graft Multitudes of them unto their own Olive, pardoning their Sins against CHRIST, Restoring them to that Dignity, &c.

The Minister after Preaching, went into Mrs. Wight's House, to ask her Daughter if the LORD had spoken any Peace to her; she answered, she would not for all the World but have heard that Sermon: Being asked, why so? She said, that God will shew Mercy to the Jews, and they are the basest People upon Earth, who so hate the very Name of a Christian, and much more CHRIST himself: And yet notwithstanding God will call them!

This supported her for the Present, but did not abide long with her, for she fell again under dreadful Temptations, so as to believe there was no God, no Devil, no Heaven, nor no Hell, but what she felt within her.

One Day being strongly beset with this Temptation, that there was no other Hell, but what was here in the Conscience; as the famous Mrs. Honeywood said, and did with the Venise Glass (who said, she was as sure to be damned as that was to break, and thereupon threw it from her in order to break it, but it did not break)

break) so she did with her little Earthen Cup, which she commonly drank out of; she said, as sure as this Cup shall break, there is no other Hell, and immediately threw the Cup violently against the other Side of the Room; which notwithstanding it struck with great Violence, it did not break.

Her Mother took it up and said, Lo here! Child, it is not broke: She took it again, and repeated the same Words, and threw it from her again, and again, and once against the Edge of the Door, thus she strove to break the Cup four or five Times; the fifth Time a small Part of the Edge was broke.

Thus she was precipitately hurried thro' the Violence of her Temptations, into the great Sin of Presumption, by thus tempting the Lord: For which she was afterwards deeply humbled: And when the Lord visited her with Peace, she always chose with peculiar Gratitude, to drink out of this her little Cup, 'till it was accidentally thrown down and broken to Pieces.

In her despairing Fits, she frequently turned to those Places in *Job* and *Jeremy*, "Where they cursed the Day of their Birth, and said thus, *Job* cursed the Day in which he was born, and said, Wherefore hast thou brought me forth of the Womb? Oh, that I had given up the Ghost, and no Eye had seen me; and then turned to the Places, *Job* iii. 3. and x. 18. and *Jer.* xx. 14 to the End. *Jeremy* cursed the Man that brought Tidings of his Birth, with bitter Curses, because his Mother's Womb was not his Grave; and said, wherefore came I out of the Womb, to see Toil and Sorrow, that my Days should be consumed with Shame;" but she said, have I not much more Cause to say thus, than they had? For they were in a blessed Condition; but I am cursed, and must be a Fire-brand of Hell for ever. These, with many more desperate Expressions she frequently used, especially in the last Month of her Distresses, when they encreased daily, so that her Soul was exceedingly troubled, and she as it were broken to Pieces; which made her quite weary of Life, Self, and every one else.

Her tender and gracious Mother who attended on her Night and Day, to prevent her hurting of herself; was still supported with great Hopes, that the Lord

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in his good Time, would come into her with his Con-
solations; yea she was fully persuaded of it: And this
made her sore Talk easy, which otherwise would have
been intollerable.

Yet when her Mother had been long in this Ex-
tremity, so as that for many Days and Nights she had
taken no Rest, she was at last wearied out with her
continual Watchings, and in order that she might en-
joy some Rest (that she might not irretrievably injure
her Health) she spoke to a Friend, to desire that her
Daughter might be some Time with her, which her
Friend willingly consented to, and her Daughter was
likewise desirous to go to her, but the Lord prevented
both in his tender Mercy, for when her Friend was,
come, her Daughter was seized with such an exceed-
ing, and such extremity of Sorrow, Trouble, and
Weakness, that she was not able to go with her: A
Forerunner this of her Deliverance.

Then her Mother procured a Maid who feared the
LORD, to assist in looking after her, who came the
same Day that she was seized, as before mentioned,
being Tuesday, April 6, 1647, and found her wring-
ing her Hands, and weeping most bitterly, saying, I
am a Reprobate, a Cast-away, I never had a good
Thought in all my Life, I have been under Sin ever
since I can remember, when I was but a Child, &c.

4ly. Concerning her Deliverance, the Heaviness was
greatest, and the Night darkest of all, when the Day,
the joyful Day of her Deliverance was near at Hand;
and as at the Beginning, so now at the End of her
grievous despairing she wept most bitterly, and said to
this Effect: My earthly Tabernacle is broken, and
what will the LORD do with me; if I should hang on
Gibbets, if I should be cut in Pieces, if I should die
the cruelest Death, I have deserved it.

I will still justify God, yea if he cast me into Hell
(thus it was with Job when he humbled himself, and
justified the LORD, when his Restoration was at Hand).
She was now so disabled in her Hands and Feet, that
she had not the Use of either, she was sorely tempted
to blaspheme God and die, but her Speech was taken
from her.

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Upon her being laid down, she said to her Mother, I will lie still and hear what God the LORD will say unto me: "He will speak Peace;" If God will speak Peace at the last Moment, I should be contented. Then she desired that none might trouble her, and she lay still from Tuesday April 6, to Saturday Night following, excepting when she beckoned for some Water to drink, which was all the Sustainance she took during that interval of Time.

Now the Dawnings of the exceeding Riches of Grace approached; about Midnight she began to express her first Soul-satisfying Comforts, even at a Time when all human Help could avail nothing, being now both Deaf and Blind, She began: My Soul thirsteth for the Water of Life, and I shall have it; she repeated this four Times; added: A little Water, good People, she drank, sat up, wept, and with a sweet and heavenly Countenance, she spake as follows:

Oh, that JESUS CHRIST should come from the Bosom of his Father, and take the Nature of Man upon him, and come in such a low Estate, and lie in a Manger. There is three Sorts of People in the World, a higher Sort, a middle Sort; CHRIST came to the lowest Soul; he lay in a Manger, a contemptible Place. Do you not see an Excellency in him? I tell you, there is more Excellency in him, in his lowest State, his meanest State, than in the World; Ah than in a thousand Worlds, who came he to die for? For Sinners; Ah for the greatest Sinners, the chiefest Sinners, the chiefest Sinners? A dying CHRIST for a denying Peter; a dying CHRIST for a denying Peter; a dying CHRIST for a denying Peter.

Peter denied him, and yet he died for him. Go tell Peter! Go tell Peter! Ah Peter! And then she paused a while, as admiring it, and proceeded thus. For a Peter! For a Mary Magdalene! For a Thief on the Cross! That none should despair. A crucified CHRIST for a crucified Thief! A persecuteing Saul, becomes a beloved Paul! for the chiefest Sinners; not the proud Pharisee, &c.

Thus the LORD by his holy Spirit enabled her to speak of the great Things which he had done for her

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her Soul, much in the Language of the holy Scriptures. But lying down again, she continued silent from Saturday Night 'till the Tuesday Night following, neither speaking, eating nor drinking any Thing in the mean while. And her Mother moving her in order that she might take some Nourishment for her Body, she spake as one troubled, and said, "Why do you hinder my Communion with God?" and seemed troubled for some Time after. But falling asleep again, she started as tho' frightened, and said, "The Devil fights with me, as he did with *Michael* and his Angels; Do you not see him? But the Angel shall prevail, the Lion of the Tribe of *Judah* hath overcome him. The Accuser of the Brethren is cast out. JESUS CHRIST came to destroy the Works of the Devil. He took our Nature upon him, that he might be Partaker of our Sufferings." Then she added, "Come LORD JESUS: But why say I come? He is come; he hath dispossessed the strong Man, and hath taken Possession of my Soul, and will dwell with me for ever. How near are the Saints to CHRIST! They are his Jewels: Nay, they are his Signet on his Right-hand: Nay, they are his Seal on his Heart: They lie in his Bosom. When you take a Thing out of a Man's Bosom; you cannot help touching him. But what I admire most is, that CHRIST took our Nature! He took our Nature; Men and Angels admire it: Aye and Devils too, if they can. When the Lord doth any great Thing, he puts his *I* to it: *I*, even *I* am he. *I'll* make a new Covenant: *I'll* write my Law in their Hearts: *I'll* pardon your Sins: *I'll* do them away as a thick Cloud. I change not, therefore are you not consumed. Ah what a foolish Creature am I? I could not endure to hear one speak of the Devil, and I was as bad as he, in distrusting God that died for me. Oh that the World knew JESUS CHRIST! sure they would not distrust him; they would not despise him, they would not persecute him. CHRIST taught *Simon* how to bear the Cross; he bare it first himself. I was found of them that sought me not, and to the Nation that looked not after me, I said, Behold me, Behold me."

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Then

Then speaking somewhat louder, she said, "Love him, Love him," &c. These Words she repeated nine or ten Times, with great Ardency of Affection. Then she desired a little Water, and said, "Give me a little Water good People, CHRIST hath given you Water freely." And after she had drank some, she said, "I pray you give me some more: Our LORD when he turned Water into Wine, he turned not Cups or Glasses full, but Firkins full. And if you give a Cup of cold Water as to a Disciple, you shall not lose your Reward." She here paused a little, and then proceeded; "As I live saith the LORD, I will not the Death of a Sinner. He hath sworn it, that he delights not in the Death of a Sinner. He hath said I'll never leave thee nor forsake thee. No, I know that he never will forsake me. But what am I? A poor, empty, disconsolate, vain, contemptible Worm: Yet hath JESUS CHRIST loved me. And what I admire most, is, that he should die for such a one as me."

Being sensible of her bodily Illness, she said, "I am sore from the Crown of the Head to the Foot; but 'tis nothing, 'tis nothing. When JESUS CHRIST was in the World he cured Bodies, and not Bodies only, but Souls too!"

Then turning herself in the Bed, she said, Now I have my Desire. I desired nothing but a crucified CHRIST, and I have him. I am sore all over, I can neither hear nor see, I desire him so, and now I have him, and nothing else. We should be as well content to bear the Cross of CHRIST, as the Crown. For he was made perfect by Sufferings, and he had no Sin; it was for us: Therefore we should be content to bear the Cross.

"Ah, had I known this before, I would not have been in such a Condition as I was: (Meaning her murmuring, and not waiting the LORD's Time) But God's Time is the best Time to reveal himself, and to open mine Eyes to see and mine Ears to hear; and he gives Power to wait. Was I afraid to name the Devil? Nothing but free Grace, makes the Difference between me and him. All's free; Mercy is free, Goodness is free, and Love is free. The LORD proclaimed his

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own Name : He called himself, Gracious, Merciful, Long-suffering, &c.

" Ah, how sick am I at the Heart ! What a Pain I have ! " Soon after she said, " God has two Thrones ; one in the highest Heavens, the other in the lowest Hearts. He dwells as truly in the lowest Hearts, as in the highest Heavens ; in the poor contemptible Heart. When *Solomon* built a Temple, he said, the Heaven of Heavens cannot contain thee : And how shall this House that I have built ? But God builds an House for Himself to dwell in ; and he dwells in it for ever. Happy is that People who are in such a Case, whose God is the Lord, whose Joy is their Strength." And so saying, she smiled, her Eyes being still fast closed, and she remained still, and was not heard to speak any Thing more, from that Tuesday 'till the Thursday following.

And on Thursday Morning about seven o'Clock, she begun thus : " *Daniel* in the Lions Den, and the three Children in the fiery Furnace, the Lord delivered ; and so he doth me. And then she said, Have not I a Mother somewhere ? I pray you, pray her to pardon me, the Murmurings against her, for nothing else troubles me. God hath pardoned. Hath the Creator pardoned, and shall not the Creature ? " Thus speaking the Tears ran fast down her Cheeks, for a great while : And she said, " When the Prodigal came home, his earthly Father pardoned him ; and will not my Mother pardon me ? If she would, it is not that will do me good : If she will not, it lies heavy upon me ; but God hath pardoned me."

Another Time, when many were present, she said, with Tears, " If any did know what it is to murmur against God, and against a Parent, and felt for it what I have felt ; they would never do it. Nothing more troubles me, than my Murmurings and Disobedience."

Then she desired her Mother might come to her to testify that she had pardoned her, tho' she could not then either hear or see ; but said, " I know a *Jacob* from an *Esau*." Her Mother came and took her by the Hand and put it on her own Neck ; where her Daughter

felt a Scar, by which she knew it was her Mother, and then she kissed her, and cast her Head into her Bosom, and wept greatly, and stroaked her down the Face, and said, "I know you Mother, and I love you with another Love, than I loved you before."

Then she asked for Water to wash her Eyes, desiring she might now see her Mother also, and that she might hear her speak, and tell her, that she had pardoned her Disobedience. And Water being brought, her Eyes were washed, and they being as it were folded up, a Neighbour which stood by thought it advisable to endeavour to open them, and accordingly she did, and she saw, and knew her Mother: And then immediately here Ears also were opened, so that she could hear her Mother speak unto to her; and she testified she had pardoned her, and did love her as her own Soul. She then was satisfied and at Rest; and her Hearing was taken from her in about half an Hour, and her Eyes were presently closed again. In the Time of her Hearing her Mother told her that her Brother was come, Mr. Jonathan Vaughan, her Mother's Son by her former Husband; [who being then a Student of All-souls College, in Oxford, and had been there three Years, but was now come home to see his Mother and Sister, and other Friends, and was to return thither again shortly. From thence he had wrote a consolatory Letter to his Sister, expressing his Confidence, that JESUS CHRIST, the Lion of the Tribe of Judah, both could, and would deliver her. Of which her Mother also was persuaded, and waited for; and thereby the LORD the more enabled her to bear this sad Affliction, that had so long continued.]

She was glad to hear that her Brother, who had mourned and prayed for her, was come at such a Time, and she desired to see him, but he was not then in the House; and before he came she had ceased speaking. After this she remained two Days without seeing, hearing, or speaking any Thing; and on the third Day, she asked if her Brother, or the Maid would go to Mr. Simpson, to desire him to come to her. When he came she had also done speaking, and seemed to be in a Trance.

But

But at the same Time, before she had ceased speaking, she said, "I thought I was the bad Thief, but now I see I am as the good Thief. I was really crucified with CHRIST, though not in the Appearance of any bodily Eye, but as I was in the Loins of *Adam* when he sinned. I was the Nails in his Hands and in his Feet; and the Spear in his Side." The Maid desired her to eat something, she answered, "I cannot, I am full." She then said, "How old am I?" Her Mother answered, Sixteen in *September* next. She thus went on, "Thirteen, Fourteen, Fifteen, Sixteen: So long I have been a filthy Sinner. Now I have been Four Days in the Grave with *Lazarus*, (she having been Four Years in deep Despair) and now I am risen, to live with JESUS CHRIST for ever in Glory. He led Captivity captive, and received Gifts for Men, even for the rebellious. He came to the poor Publican, that could but speak one Word: Not to the proud Pharisee, that used many. JESUS CHRIST said, The Cup that my heavenly Father gives me to drink, shall I not drink it? He drank the Dregs, the very Dregs, and he had no Sin: And shall the Saints think much to sip of the Cup, when he drank it before us? The Yoke of CHRIST is easy, and his Burthen is light; but the Yoke of Sin is heavy, and Wrath is heavy. The Yoke of CHRIST is easy, because he helps us to bear it himself. The Saints would have no sufferings if it were not for their good. CHRIST comes leaping over the Mountains, and skipping over the Hills. There's nothing in the Soul, but Mountains of Sin, and Hills of Corruption: He doth not come running and walking, but leaping and skipping to a poor bewildered Soul; not to a Garden ready trimmed: He trims it himself, to abide in forever. If we confess our Sins, he is faithful and just to forgive us. One Confession, and two Things to that, Faithful and Just. He'll give Water of Life to them that thirst. Not only Water, but Water of Life. He hides himself, that we may seek the more earnestly after him, and that he may reveal himself more fully. I that was an Enemy, am made an Heir with CHRIST, to live with him for ever in Glory; for CHRIST is my Brother, my elder

Brother. How sweet are the Teachings of his Spirit to my Soul! Sweeter than the Teachings of Men and Angels: They may speak much to the Ear, and that well; but could not speak to my Soul, Thy Sins are pardoned, and CHRIST JESUS loves thee."

These and more heavenly Expressions she uttered in an humble gracious Manner, the same 15th Day. The relating them thus brokenly, cannot so affect the Heart, as to have heard herself so tender-heartedly speak them. For half an Hour or more while she was now speaking, the LORD restored her Hearing and Sight, and she saw and heard her Mother, as Two Days following, she did her Brother also, and was satisfied. And having spoken unto each of them what she desired, she rested, and both her Sight and Hearing was again taken away. She abiding as if asleep, tho' it seems slept little; but in that resting Time, much enjoying Communion with JESUS CHRIST. So was she silent from that Morning, *April 15*, 'till the Morning of the 17th.

April 17, Being the last Day in the Week, she asked for Water to drink, and said, "Give it me freely, CHRIST hath given me Faith freely, and Love freely, and Joy in himself." And having drank she proceeded: "We love him because he loved us first. We rejoice in him, because he rejoiced in us first. We desire him, because he desired us first. I could not once believe that I should be saved: But now if Men and Devils stood there, before my Eyes, and should tell me, I should not be saved, I would not believe them. I see him that is invisible; and look on him, whom I have pierced, and I mourn over him. Do not you love him? If you saw him, as I saw him, you would admire him. A Sight of him would satisfy Nations. A Sparkle of him is more glorious than the World."

She asked for Mr. *Simpson*, and Mr. *Jesse*; but answered herself thus: "I cannot hear, and why do I ask a Question?" After this she remembering her Mother had told her that her Brother was come, she spake of her *Joseph*, (for so she called him), and was desirous to see him. And said, "Mine Eyes have seen my heavenly *Joseph*, and why shall I not see my earthly

Joseph?

Joseph? The LORD hath opened my spiritual Eyes; and why should I not believe that he will also open my bodily Eyes?" Then she called for Water to wash her Eyes, and having washed them, her Brother being present, she saw him, and took him by the Hand, and told him of the Greatness of the Love of CHRIST, saying, "Why came he from the Bosom of the Father, but to die for Sinners? the chief of Sinners: And that makes the Grace great. I was at the very Brink of Hell, and JESUS CHRIST pulled me out. And how can I but love him? He came for the Disobedient, and unholy, and unthankful; and for Murmurers, as I have been. If any one saw and felt what I have seen and felt, they would take Heed of Murmuring against God and a Parent. You never murmured against God; and against my Mother, as I have done; Ah, ah, ah, (sighing and weeping as she spake.) But I speak the rather that none should despair, for I have found Mercy.

"I am not able to express how sweet that Word is; Behold, O Daughter of *Jerusalem*, thy King, ah, (smiling at the Word) thy King cometh, meek, riding on an Ass; even on a Colt, the Foal of an Ass: Not on a Horse ready trim'd. He comes to a wild Asses Colt; to one unaccustomed to the Yoke, as *Ephraim* was. Yet *Ephraim* was a dear Son, a pleasant Child. They cast their Clothes on the Ass; and he cast his Skirt over me: Not a scanty Skirt, but a Skirt that covered all my Filthiness. My beloved is mine, and I am my Beloved's. As an Apple Tree is among the Trees of the Wood, so is my beloved among the Sons. What a pleasant Thing is an Apple Tree among the Trees of the Wood? There's both Protection and Provision. There's Protection from the Heat under its Shadow; and its Fruit was sweet unto me. CHRIST is my Protection and Shelter: A Shelter from the Storm. CHRIST keeps his Church himself. * Men put others in their Garrisons; but CHRIST keeps his Church his ownself. I, that was a far off, far off from Peace, am made nigh by the Blood of his Cross," *Eph. ii. 13.*

Her Brother desired her to take something to refresh her Body: But she answered, "I cannot; I have what

what I desire, I have a crucified CHRIST: I am so full of the Creator, that I can take none of the Creature. I am filled with heavenly Manna. I am sore from the Crown of the Head to the Sole of the Foot. But let the LORD do what he will with me; let him take me to his eternal Rest, I am content: Or leave me in this Vale of Misery, I am content. Thou art a free Agent, thou workest when thou wilt, and where thou wilt. Let the LORD do with me what he will; if he throws me into Hell, I'll be content, because I have deserved it. But his Mercy will save me in the Day of Wrath.

"There is no Sin separates the Soul from CHRIST but the Sin of Unbelief. And this is all the Faith I look after; Believing in a full CHRIST, as a vile Sinner. He hath not forgot to be gracious; he hath not forgot to be merciful, though I often said he had."

She enquired for the Persons before-mentioned, and said, "They have sought the LORD for me, desire them to praise and magnify the LORD with me." But when they came she had ceased speaking, and lay still, having not eaten any Thing for Twenty-three Days, nor drank any Thing at all, except two or three Cups of Water, and that only once in two or three Days.

April 19. She put her Finger to her Mouth, desiring Water. And one Cup being given her, she begun thus; "God is a Refuge and a Shield, from the Storms and Tempests: He hath avenged me on my Adversary, (meaning the Devil) that thought to be avenged on me: And I thought he would, but the LORD hath avenged me on him. Shall the unrighteous Judge do justly? And shall not the righteous Judge do justly? Yea, a Thousand Times more. Happy are the People who have the God of Jacob for their Excellency, and whose Strength is the LORD. Behold the LORD will come with a strong Hand: He shall feed the Flock like a Shepherd: He shall carry the Lambs in his Arms. I have born thee from the Belly, and have carried thee from the Womb, even to thy old Age: I am he: And even to hoary Hairs will I carry thee. *Isa. xlv. 3, 4.* I'll wait on him, that
hides

hides himself from the House of *Jacob*, *Isa. viii. 17.* He hides himself from the House of *Jacob*; yet they were his People. Thou art worth the waiting for, if they should wait from the Day of their Birth, to the very Day of their Death: Even one Glimpse of thee is worth all. He that walks in Darkness and seeth no Light, let him trust in the Name of the Lord, and stay himself upon his God."

Bodily Sustenance being offered to her, she refused, and said, "Do you think I do not eat? How do you think I live?" Being asked what she did eat; she said, "No Eye of Man sees it, only the Eye of God alone. None can taste the Sweetness of the Manna, by looking on it; none but they that eat of it: Or of the Honey out of the Rock. The redeemed of the Lord, are a royal Priesthood, a chosen Generation. He hath made us Kings and Priests unto God. More precious than Gold, Gold of *Ophir*. The Lord hath avenged me on mine Enemy, that roared over me Night and Day to have devoured me; and hath delivered me. They that know thy Name will trust in thee; because thou Lord never failest them that seek thee, *Psal. ix. 10.* Before she called, (meaning herself) he answered: While she was asking, he heard, and delivered me from all my Fears."

She asked again, "Will not Mr. *Jesse* and Mr. *Simpson* come, and praise and magnify the Lord with me? They have prayed for me." Being told, Mr. *Jesse* and Mr. *Simpson* desired she might live. She said, "Do they? I must do what the Lord pleaseth. The Cup that my Father gives me to drink, shall I not drink it? whether to live or to die."

Her Eyes still continuing weak, and closed, she asked if it was Night; and being answered Yes, she said, "There will be a Day, when there will be no Night; but the Lord and the Lamb shall be the Light, and walk in the Midst of it. The Lord hath delivered me from my Enemy; from the Roaring of the Lion that roared over me: The Lord hath triumphed over him." And speaking of this to her Mother, she said, "Do you not say 'tis well Mother, and praise the Lord? He is able to save to the uttermost,

most, all that come to the Father by him, *Heb. vii. 25.* You may trust me now Mother, and not be afraid of me, for if no body looks to me, the LORD will keep me: And the good Samaritan that healed my Soul, will heal my Body too.

April 20, At Night, there being divers Neighbours and Friends come together to see her, (about twelve in Number) which greatly desired to hear her speak. She lying with a Linen Cloth over her Eyes, which were very weak; the Maid told her, Mr. *Jeffe* was there; she then began to speak to him, and said, "O magnify the LORD with me, for he hath delivered me from all my Fears: Not from one, but from all my Fears." This she spake, and what follows, with a low Voice, in an humble, melting Manner; her Tears sometimes stopping her Speech: He and the rest, listened, and were greatly affected in hearing her. It cannot affect so much in reading, as if you had heard her yourself, with such Brokenness of Heart uttering it. She proceeded thus, "He hath regarded the low Estate, the base Estate of his Handmaid. I rejoice in him. I mourn over him, whom I have pierced. It was not *Judas* or Soldiers so much as I that pierced him. The earthly Paradise was a Type of the heavenly Paradise. That was fading and lost, but this endures for ever.

"O praise the LORD with me, for he hath heard me, and looked on me, the vilest of Sinners, the worst, the chiefest of Sinners: On me, that was rebellious, disobedient, unthankful, unholy: A Murmurer, as much as ever the Children of *Israel* in the Wilderness; and their murmuring kept them out of *Canaan*: But though I have so murmured, he hath saved me. I was at the very Pit's Brink, at the very Brink of Hell, and the LORD fetched me out. And is he not worthy of Praise? The Lamb is worthy to open the Book. For none in Heaven, nor Earth, neither Men nor Angels, could open these Brazen Gates, this Iron Door, this hard Heart of mine, but He. When I confess my Sin, he forgave me the Punishment. I could never confess my Sin till now, that he made known his Mercy to me; though I sought diligently to confess it." Being

asked,

asked, when was this that she confest her Sin? She said, " Now since I saw his Mercy, and now he hath made known to me his Mercy: Nothing but the Sense of his Mercy, could ever bring me to confess my Sins. I would fain have got Comfort by my own Workings, my own Doings, or from a Creature, and I spake to Men about it; but I never could get Comfort by the Advice of any, but the LORD himself did it. I could not love him, 'till he made known his Love to me. If all the Sins in the World, were put together, I thought they were nothing to mine. I could not find any in all the Scriptures who obtained Mercy, that was in my Case. Yet he hath shewed Mercy to me the Chief of Sinners.

" O that he should come from the Bosom of the Father, to die for Sinners! If all the Men in the World should have told me, that CHRIST died for me, that my Sins were pardoned, I could not have believed them. But now, if all the Men in the World, and Angels, and Devils, should tell me they are not forgiven, I would not believe them.

" What Pains did I take in going to Men, to have them speak Comfort to my Soul, tho' it was in vain, for they could not: But CHRIST did it in a Moment. They that know his Name will trust in him: They cannot but trust in him. If the World knew him, they would love him: He is the chiefest of Ten Thousand. He is more to be desired in his lowest Estate, than Millions of Worlds.

" Behold, O Daughter of *Jerusalem*, thy King comes meek, that he might teach his People Meekness. I could not turn to him, nor love him, till he shewed his Love to me, and turned me. Praise the LORD with me, that hath shewed Mercy on one in so desperate a Case as I was in. I could set nothing before me but Curses, and Hell, and Wrath, Night and Day. O that others may hear what God hath done for such a one. I would have none Despair of God's Mercy, who hath done thus for me."

A Person gave her a Posy of Flowers, which she looking on and smelling its Sweetness, admired the Workmanship of God displayed therein, and said,
" The

" The Flowers are all fragrant, and some more fragrant than others; they have different Colours; and different Smells: And all come out of the Earth. So are the Saints, they are all in CHRIST, and in him they are sweet and savory: But are of different Strength and Judgment. The strong should bear with the weak and not despise them."

April 25. Many Christian Friends being come to see her, she said, with a low Voice, as speaking to herself, " How sweet is it to my Thoughts, that an infinite God, should be a Rock and a Refuge to a finite Creature! A sure Rock and hiding Place from all Storms and Tempests whatsoever. When the Man was wounded by Thieves, and lay by the Way, the Priest and the Levite passed by; they passed by, and helped not; the Creatures Comfort fails: And then the good Samaritan helps. CHRIST saves whom none else will or can; and when there is nothing in Man to move him. The wounded Man did not first desire the Samaritan's help. The deeper the Wound is, the more Honour to him that cures it. He sat him on his own Beast; leaves him not to himself, to go where he will, but brought him in, and takes care of him."

One speaking to her of her former State, she said, " When He hides his Face, who is able to bare it? And when he gives Quietness, who then can trouble? *Job xxxiv. 29.* I can testify the Truth of both these. He hath spoken the Word to me, *Thy Sins are forgiven thee; I, even I am he that blotteth out thy Transgressions for mine own Sake, Isa. xliii. 25.* JESUS CHRIST is unchangeable, therefore I was not consumed. We may say with Admiration, What is Man, that Thou art so mindful of him? Or the Son of Man, that thou so regardest him? JESUS CHRIST took our Nature, to take Part of our Sufferings; and that we should follow him in Sufferings, and not think it strange. We have not a High-Priest that cannot be touched with the Feeling of our Infirmities, but he was made like us, that he might sympathize with us, *Heb. ii. 17, 18. iv. 15.* Bless the LORD, O my Soul! which forgiveth all thine Iniquity, and healeth all thy Infirmities. In my Misery, my Flesh and my Bones pined, and consumed

sumed away, and I was near unto Death. I now recover Strength. I read the Scriptures from a Child, but I understood not what I read 'till now, until I had the Teaching of the Spirit.

“ He is worth the Waiting for. There is a Blessing pronounced to such; Blessed are all that wait for him. I did not wait patiently for him. I was weary and could wait no longer. But he is not weary: He faileth not. He lets the Creature go his Way for a Time, for his own Good, to humble him more, and shew his Mercy the more. He hath him in a Chain, and the Enemy in a Chain. So he hath the Soul to dispose of. My Times are in his Hands, that he might magnify his Mercy and free Love. No Soul, I am sure, ever was as I have been. And yet 'tis his Goodness that such a one as I should obtain Mercy. I wish all Men would take Heed of censuring the most profligate and abandoned Sinners, seeing the LORD hath done thus for me the vilest and worst: But rather pity them as with Tears of Blood.”

May 2. Being the Lord's-day: Many that had heard what the LORD had done for her Soul, came to see her, and heard her, To one then she said, “ O magnify the LORD in my behalf, that daily compasseth me about with Songs of Deliverance; I could not endure, but that I see him that's invisible, I could not see him, but that he saw me first, and gave me Faith. He loved me, and washed me in his Blood. He loved me before I was washed: And because he loved me, therefore he washed me.

“ He was tempted as we are. He had no need to be tempted, but to succour tempted ones, such poor Creatures as I. He takes Delight to succour such poor Souls. Its our Father's good Pleasure, to give us a Kingdom. Its neither Height nor Depth, neither Principalities nor Powers, nor any other Creature, that shall separate that Soul, that's in Union with him. He hath bound the Soul to himself, with the Cords of Love, and there shall be no Separation from it.

“ CHRIST is faithful in all he hath spoken: He will not fail in one Promise. He saith, as our Sufferings abound, so our Consolations abound. There's

many Saints have lived Threescore Years, that he not suffered so much as I have done in one Month. The LORD was my shield at my Right hand, therefore no Hurt could come unto me. CHRIST is in me, and I have the Hope of Glory.

“The God of Peace shall tread Satan under his Feet shortly. He shall do it, he hath done it: It was done. None could do it but himself: It was too hard for Men or Angels. I am silent at the Goodness of God: If I had the Tongue of Men and Angels, I could not tell my Terrors formerly, nor my present Enjoyments.”

Many Strangers came to see her, amongst others there came one who was trifling and light in his Discourse, at the hearing whereof, she was troubled, and at last she burst out, saying; “Let them that have received CHRIST, as the Truth is in JESUS, speak nothing but the Freeness of the Love of God; and not a full CHRIST, to a empty Creature: And not a Whimfies.”

May. 4 When Mrs. Langham, Col. Langham's Wife with some others, came to see her, desiring to hear of the Dealings of God with her. She answered, telling her of God's abundant Goodness to her, to the Effect.

“JESUS CHRIST found me, and loved me, before I could love him. He came to me, in the most desolate Condition that ever Soul was in. When I must either be deliver'd or be destroy'd, I could abide no longer; then CHRIST came. CHRIST is my Light and my Life, and my Life is hid with CHRIST in God. And when CHRIST shall appear, I shall appear with him in Glory. How admirable is it, that he should die, to give me Life! He is to be admir'd of his Saints. He came to give Faith to a faithless Soul. And to soften hard and unbelieving Hearts. He brought such as were Aliens and Enemies, to be near in himself: And is not this to be admir'd?”

“He first finds the Soul, and then the Spouse saith. She found him whom her Soul loveth. He destroyed Self-righteousness, and all Self, that he alone might have the Glory. He leaves nothing for the Creature

boast in. It's his Wisdom that he alone might have
 Glory. Turn thou me and I shall be turned :
 Heal me, and I shall be healed : Convert me, and I
 shall be converted . So my Soul hath found by Ex-
 perience."

One told her, It's said, Turn ye, why will ye die,
 House of *Israel*?

She answered, " It's CHRIST that comes with a
 Power in the Word, and turns them. And the
 Church knew their own Insufficiency to return, and
 therefore she saith, turn me, and I shall be turned.
 He maketh rough Places plain, and raiseth up Vallies.
 'Tis as easy for him to pardon mountainous Sins, Mul-
 titudes of Sin, as one Sin. He came to me, and par-
 don'd me, though my Sins were as the Stars in Hea-
 ven for Multitude. He hath delivered me from the
 Bondage, wherein I was made to serve. He ap-
 peared to me in the dark and thick Cloud, a thick
 Cloud indeed : One Beam of the Sun of Righteousness,
 beamed it in a Moment. What a sinful Creature was
 I never read of any that was in so desperate a Con-
 dition as I : and he hath deliver'd me from all my
 Sins. Therefore I desire high and low, rich and
 poor, to magnify the Lord, and praise his Name in
 his behalf : That he hath look'd on the low and base
 State of his Handmaid. His Works praise him, his
 Mercies bless him. Especially the Work of the new
 Creation in the Soul. I could believe nothing noth-
 ing before, but that there was no Hell but in this
 World : I had no rest, no rest in Hearing, nor Reading,
 nor then he made me rest on himself.

And though I was weary and faint, he was nei-
 ther weary nor faint : His Wrath is but for a Mo-
 ment ; but of his Goodness and Mercy there is no
 End. He lays the Foundation, and he builds up,
 He is the Lord who doth all. He bare me, and ear-
 sed me, and did at last deliver me. This Rock follow-
 me, though I was not aware of him. The Son of
 Righteousness arose, with healing under his Wings :
 the Day-star arose in my Heart. It was a dark
 Night till he arose, and then he made it light. CHRIST
 died for me: He needed not to suffer, and be tempted

but to succour such as me that was tempted. I never had rest, till I saw myself crucified with CHRIST, and that my Sins pierced him : And there came out of his Side a Fountain of Blood, for the Guilt of Sin : And not only so but a Fountain of Water, to wash away the Filth of Sin : There's enough in him, not only to justify, but also to sanctify.

“ The Life that I now live, is by the Faith of the Son of God, who hath loved me, and given himself for me : Though before, I was an Unbeliever, and and unholy, and unthankful, and a Murmurer, and every Way sinful : Yet now, he hath lov'd me, and washed me. And is not he to be prized and admired of all his Saints ? And his Name to be had in everlasting Remembrance ? ”

Some other Persons came to see her, and desired to know in what Manner the LORD had dealt with her Soul, to whom she said, “ My earthly Tongue cannot express what I felt, It's beyond Expression. I was in such Extremity, that either Deliverance must come, or I must perish, I was able to hold no longer. Then I fell into a Trance. I lay in Visions. And in that Time, the Spirit of GOD was pour'd in upon me. And when JESUS CHRIST was presented to me, as crucified for my Sins ; I saw it, and myself crucified with him : And when I saw a Glimpse of his Love, then I mourned bitterly for my Sins : And never truly sorrowed for Sin, till then. I never mourn'd for Sin, as Sin, before. And now praise the LORD with me and let us magnify his Name together.

“ CHRIST hath taught me by what I enjoy, to submit to his will. My Terrors so long, were nothing to one Moment of Mercies.”

Mention was made before, that from the 27th of *March*, to the 21st of *April*, in those 24 Days, she had not eaten at all. And her drink had been only two, or three, or four little Cups of fair Water, once in two, or three, or in four, Days together. Some having spoken of this, others counted it a Fiction, or Pretence. By such Injections, the *Enemy* would obscure and darken the Works of God. But many Godly Ministers, and gracious Saints, that knew Mrs *Wight* and

and the *Maid*, and this Daughter of *Abraham*; have ground to judge they truly fear the LORD: And that they dare not lie, but abhor lying. Now the Relator by Conference with them, hath it from their own Mouths, that from the Time of her ceasing to be in *Trances*, and to be *deaf* and *blind*, (which was *April. 19*) to the Day of the Writing of this Part of the *Relation*, being *May 5*. she hath not taken so much Sustenance, as she did take in that Time from *March 27*, to *April 19*. [And from *May 5*.] till *June 11*. (being the longest Day in the Year,) less then that from *April 19*. The Power of God appearing therein wonderfully to the Beholders, in upholding her full 75 Days, without one Crumb of Bread or Meat, and with so little Drink, She not being able to eat, or drink more than she did, but against her Stomach. When she by urging, yielded to take somewhat, she could not keep it, but presently cast it up.

To another she declared what Torments she had undergone for a Month together, before she was forced to keep her Bed: How she walked in Terror Day and Night; what a Hell she had in her Conscience; And therefore if she were but out of this Life, there was an End of all her Torments. And hence she sought to beat out her Brains, against the Wall, many Times: And thereby was bloody, and swell'd. And also to cast her self down from steep Places: And got Knives, and other Things to kill her self with; but was miraculously preserved: Because the Lord had a Favour to her, in her base Estate.

That she was tempted to blaspheme God, and had much ado to keep it in: Especially the last Day of her Soul's Affliction. Wherein she was very forcibly urged to blaspheme God and die, and so be out of her Torment: Which yet she refused to speak it out: Till at last, she could no longer withhold, but was ready to utter forth that Blasphemy: And then was her Tongue smit, that she could not speak. She told moreover that she every Morning formerly was wont to read above twenty Chapters and so would have still'd her Temptations; but was not a Jot the better. That she could remember nothing of what

she had read, but the Judgments, and they were laid open to her: But all the Promises were seal'd from her, "One day she said, I was tempted to throw my Bible into the Fire, and I threw it from me, but it fell not into the Fire. But for this I was sore Tormented, that I would have thrown it into the Fire.

"Another Time in my Trouble, I said, what I was urged to say; it was this: If the LORD will not save me, let him do what he will with me: Let him damn me. But afterwards I was greatly terrified for it, that I should bid him damn me."

And now she saw the evil of yielding to such Temptations: She thought to have had ease by yielding; but she was the more terrified for her yielding. And yet the Lord magnified his Mercy to her; when she thought, that by such Yeildings, God would surely damn her [O the depths of Satans wiles! and O the greater depths of the goodness of God! even to such seduced souls!]

She further said; That the same day wherein she was forced to lie down, she was taken in all her body: All was shaken, and she trembled exceedingly. That her Hands were clinch'd up together, and so were her Feet, as if it were by the Cramp; and her Mouth was drawn up, and her Eyes were with the Eye-lids folded up and closed; and her Hearing was taken from her; and she had no Motion nor Desire of any Good. "Mine own Eyes (said she) pittied not my self, and just then was the Time of Love. And then the good Samaritan, then JESUS CHRIST came, and pow'd in Wine and Oyl, when I had most need. I may well say. He is a Refuge, a very present Help in Time of Trouble."

May 7. There was a Conference between her and the Maid; which was as follows,

Sarah Wight, *How do you do? Have you not found him yet, whom your Soul loveth?*

Maid, No, I have been long waiting, and have found no Comfort, and am now without Hope, for I find that I grow rather worse than better.

S. Wight, *I have been in as sad a Condition as you, ever since I was about nine Years old. And that Daughter of Abraham*

Abraham whom Satan had bound to these eighteen Years,
CHRIST healed. Luke xiii. 11.

Maid. But he will destroy me.

S. Wight. How dare you say so, when CHRIST saith,
He came not to destroy Sinners, but their Sin: But to save
them, such as you and I.

Maid. He'll save them he hath chosen, but I am none
of them.

S. Wight. Dare you enter into GOD's Secrets? Who
made you of his secret Councel? Secrets belong to GOD.

Maid. Aye, but I would not harken.

S. Wight. Its neither in him that willeth, nor in him that
runneth, but in GOD that sheweth Mercy, Rom. 6. 16.

Maid. But I resisted when he would.

S. Wight. Your Time was not come: For if his Time had
been come, its not all your Power, that could hinder his
Power.

Maid. I put out the Light, and I walked contrary to
his Way.

S. Wight. You were not in the Light, nor the true Way,
till you have CHRIST. He is the Light, and the Way.

Maid. I can do nothing as I should.

S. Wight. If you had done all, yet you might be but as
the young Man in the Gospel, that said: All this have I
done: Yet he wanted one Thing: So you want one Thing,
the sealing of his Love to your Soul. You must lie low before
GOD. Its CHRIST that both throws down, and CHRIST
that raiseth up. He did both to me.

Maid. My Heart is desperate.

S. Wight. The heart of Man is deceitful above all Things
and is desperately Wicked. Its the Depth of Misery, cries to
the Depth of Mercy.

Maid. I am blind, and see not the depth.

S. Wight. Your Eyes are blind yet; and CHRIST came
to open the Eyes of the Blind, not of them that see, but that
are blind. Its CHRIST must wash you with cleav Water:
He must give it, and he will work, and who shall let
him.

Maid. But I resisted; and such must be willing.

S. Wight. But that's in the Day of his Power; then
th y shall be willing. My Body is weak to speak to you, but
my Spirit is willing.

Maid.

Maid, I have gone many a weary Step to get Comfort, but can get none.

S. Wight. CHRIST was weary for you, to sympathize with you. The Strong Man possessed me, 'till CHRIST came who is stronger, and dispossessed him. And so will he do to you.

Maid. I am in Depths of Misery.

S. Wight. It's not Depths of Mercy that calls for Depths of Misery; but it Depths of Misery calls for Depths of Mercy. Now GOD would root you, and establish you: And now Satan is most busy with you.

Maid. I am pulled up by the Roots.

S. Wight. CHRIST will root you out of your Sin, and root you out of yourself: And plant you in himself. He will do it.

Maid. I saw GOD full of Glory in the Firmament.

S. Wight. He will make you and me to see him as he is, and we shall be like him in Glory.

Maid. But I cannot believe.

S. Wight. I lay in Unbelief, and could believe nothing, but that there was no GOD, and no Devil, and no Hell: 'till he made me believe in himself: And the same Power that did it for me, the same will do it for you: For he is Yesterday, and To-day, and the same for ever: For he is Unchangeable.

Maid. I had a Glimpse of GOD, but I have back-slidden from him.

S. Wight. Say that to GOD: Turn me and I shall be turned: The LORD saith, I'll heal your Back slidings, and love you freely. I'll love you though you have back-slidden, and heal your Back slidings.

Maid. He speaks it not to me.

S. Wight. Why not to you, when 'tis free, to Back slide? And he is found of them that sought him not.

Maid. That's to one in the first Work.

S. Wight. It's in the first Work, and the second Work too. He takes Pleasure to Work both the Will and the Deed.

Maid. The LORD forewarned me, and I hearkened not to him, and now he is gone.

S. Wight. This is nothing but Sin and Satan, to hinder you from closing with the Scriptures that are set before you.

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Say to God: Heal me, I have sinned. Heal my Back-sliding.

Maid. I am no better for saying it, when I have no heart or spirit to pray.

S. Wight. Though you be no better; because God bids you, say it: Say it, and say it again, till he heal you. It may be, he will come in, when you say it, if you can but say: with your Lips: The everlasting Arms of God can reach you, when you cannot reach him: His are everlasting Arms. He reach'd Ephraim; are you more wild than he? that was a Bullock unaccustomed to the Yoke? Ephraim an untam'd Heifer, that snuff'd up the Wind? Yet God tames him, and he saith. Turn thou me and I shall be turned; Say you so to God.

S. Wight. having still kept her Bed from April 6. till this May 7. and neither eat nor drank all this while, but according to the Proportion before said, and being very weak and faint, the Maid was desired to forbear speaking any more then unto her, and to come again another Time.

May. 9. Being the Lord's-day, after both Sermons, these came to see her; Mr. and Mrs. Liggon, the Relator, Mrs. Dawson, a Ministers Widow; Mrs. Berny of Norfolk, and many others, amongst which was a Gentlewoman in sad Despair, who came to talk with her. The Conference were as follows,

Gentlewoman. The Devil rules in me.

S. Wight. Christ will fetch you from him, he will dispossess him and possess himself.

Gentl. I am under Sin.

S. Wight. Shall sin separate from the Love of Christ? God hides himself from the House of Jacob, though dear to him.

She speaking low, one asked the Gentlewoman if she did hear.

S. Wight. O that you might hear Christ speak to you.

Gentl. I cannot believe I am justified; for such are sanctified, and I am not.

S. Wight. You speak of sanctifying. Its against the Scope of the Scripture, to put sanctifying before justifying: You should believe that God justifieth the Ungodly, that's for you

you to believe now; (and thence would arise your Sanctification;) And that you cannot come to him except he draw you. That all Power is in his Hand. He is greater than all; and none can pull you out of his Hand. Devils, nor Angels, nor Sin, can keep from him, when he will draw you.

Gentl. None knows my Condition, how desperate it is.

S. Wight. The heart is deceitful above all things, and desperately wicked, who can know it? He that bath Ba m of Gilead, be, and he alone can heal it. None can wound the Soul but himself; I found that everlasting Arms were under me, and kept me, though I knew it not. He taught Ephraim to go, though he wist it not.

Gentl. I am rebellious against him.

S. Wight. He ascended and gave Gifts to Men; even to the Rebellious. The great Gift he gives them is himself; and from that great Gift are all other Gifts, as all the Streams are from the Fountain.

If thou knewest that Gift of God, thou wouldst ask it, and he would give it. She had a Vail before her heart, but he took it away, and he gave her to ask; she could not ask till then.

I found that no other Sin separates from Christ, but Unbelief: And did he come to find faith in the Earth, in earthen Hearts? There's nothing but Death, and Unbelief, and Envy, and Rebellion, and all Manner of Evil, till Christ came; and he gave Faith to me, when he found it not.

Gentl. In what manner was his giving faith to you?

S. Wight. At first I saw clearly Christ crucified for my Sins. It was neither Judas, nor Pilate, nor Herod, nor any other, so much as my Sins. That he was the Scape-goat, that bare them all away into the Wilderness of Forgetfulness, never to be remembered any more, Levit. 16. 21. I cannot tell my Misery how great it was: and I cannot tell the Mercy; that a full CHRIST came to such an empty Creature; to such a one as I, that was as Ephraim, an untam'd Heifer, unaccustom'd to the Yoke. Then his Name was proclaim'd to me, that he was a Saviour, to save Sinners: Merciful, gracious, long-suffering, abounding in Goodness, and in truth, to fulfil all that Mercy and Goodness: And he is the Way to the Father. Ah! that he should love such a one, and marry such a one! that was a Murmur, disobedient, unboly.—

Such

Such a one GOD was pleased to make an Object of Mercy. There's an end of my Misery, though I thought there was no end of it: But there is no End of his Mercy; my Misery was the Misery of a Creature; but his Mercy, is the Mercy of a GOD, and there is no End of it. I was brought as low as the lowest Hell. The Gates were open to receive me: That then Mercy should come to shut them! that CHRIST came to fetch me out! He is good, and doth good, not to them that are good, but he makes good: Nor to fill them that are full, but to fill them that are empty. I'll leave in them an afflicted and poor People, and they shall trust in the Name of the Lord: They that are afflicted and poor, its they shall trust in his Name. And what's his Name? but forgiving Iniquity, Transgression, and Sin. I made thee rest, from thy hard Bondage, wherein thou wast made to serve: Yet GOD delivered, when none else could. The LORD will have Mercy on Jacob, and will yet chuse Israel. I had no Will, nor no Desire to him, nothing but Perverseness and Wretchedness, as in Israel. I might speak and speak a long Time, Days, and Weeks, and Months, and not be able to tell all my Misery. The LORD loved me, and chastened me: As he saith to Laodicea, As many as I love, I rebuke and chasten.

Gentl. All afflictions are for good to them that love GOD: But they bring me no good at all.

S. Wight. David could not say, His afflictions were good for him, when he said, They are gone over my Head, my Heart fails me. Psal. 40. 12. But afterwards he said. It is good for me to be afflicted. The Prodigal, whilst he was in his sin and misery, could not say, It was best for him. But how did his Father and friends rejoice afterwards: I desire all the Saints might rejoice as much for me, as they did for him. Christ came to seek and to save that which was lost. I found it so. I read, GOD is good to them that are of a pure Heart, and I was troubled at it; for mine was not pure. That Heart is pure that he makes pure; he finds it not pure, but he makes it pure, When I read, I read the Promises, over and over; but I could remember nothing of them: But if I read but a Tittle of the Judgments, that remained with me; I could remember the Verse where they are. At last, the Promises terrified me most of all; because they were for others, but not for me. None could burst these Brazen Gates, but Christ alone. I was worse

worse then a Beast. Beasts praise God in their kind: But I dishonoured him. But all this hindered not his Love to me. Would you love God first? or would you have him love you first?

Gentl. I do not love him.

S. Wight. We are by Nature far from loving him, we are Enemies to him: God reconciles Enemies. 'Tis we were Enemies to God, not God an Enemy to us. An Enemy would not reconcile Enemies. But God reconciled us, when we were Enemies. But God reconciled us, when we were Enemies to him. We were then without God, far off in the Lusts of our Flesh, fulfilling them; dead in Sins and Transgressions, Eph. 2. read it. When God comes with Power quickens them that were dead in Sins. Are you weary of your Condition?

Gentl. I give over all Means, I think it useless to use any.

S. Wight. I found no Help by any Means, yet I was on. I was contented with nothing; to hear, or not to hear; to read, or not to read; pray or not pray; no peace in any thing. I have great Experience of that Place, If he give Peace, who then can trouble? but if he hide away his Face, who is able to bear it? You do not seek him: For he said, I am found of them that sought me not, that asked not for me. I said, Behold me, behold me, to a Nation that was not called by my Name. Isa. 65. 1. That is a Place for a poor soul to ponder much upon. Wait a little while and he will come. Heb. 2. 3.

Gentl. If you knew my sins you would not say so to me.

S. Wight. The Blood of Christ cleanseth from all unrighteousness, not from one sin, or two Sins, but from all Sins.

May 12. An afflicted Woman, who had heard of the great Work the Lord had wrought on her Soul, came to talk with her, in order to receive some Comfort for her own Soul, to help her forward in the Way to the Kingdom. The Discourse was as follows;

S. Wight, How is it with you?

Woman. I cannot believe.

S. Wight. It is his Work to enable to believe, who doeth for Sinners.

Woman

Woman. It is not for me.

S. Wight. It's for the Chief of Sinners, for Mary Magdalane that had seven Devils.

Woman. My heart will not be wrought upon.

S. Wight. Is any Thing too hard for God? 'Tis CHRIST's Work, and 'tis his Office to work on hard Hearts, stony Hearts.

Woman. I am oft afraid, I shall never be saved.

S. Wight. You are but afraid so: He saith, I'll sustain thee, I'll save thee, be not afraid. He puts under his everlasting Arms: I thought, and said it was impossible that ever I should be sav'd. Yet that which was impossible with me, was not impossible with God.

Woman. How long were you in that Affliction?

S. Wight. About four Years.

Woman. But not continually?

S. Wight. Yes continually; but this last half Year, in Terror Day and Night.

Woman. I got to the Means, but it is to no Purpose.

S. Wight. So it was with me, I was worse by the Means. What may your condition be?

Woman. I have cursed Thoughts of God continually: About three Quarters of a Year ago, when my Husband died, I thought, what was become of his Soul, and what would become of me, that had made him worse by my perverse Words to him, when he was faulty? And one Morning, after I was awake, I thought the Room was full of Smoak; and suddenly a Fire went in at my Mouth, and went down hot into my Belly, and there it went flutter, flutter: And I suddenly flew out of my Bed, into the Midst of the Room; and a Voice said within me to my Heart, *Thou art damn'd damn'd.* I felt the smell of Brimstone. Thus it began, and I thought the House was full of Devils. Then for six or seven Weeks together, I never slept at all, I was so terrified, and have been out of Hopes ever since.

S. Wight. JESUS CHRIST came to dispossess the Strong Man armed, that kept the House, and to possess it himself: The Lyon of the Tribe of Judah, hath overcome that roaring Lyon that seeks to devour you.

Woman. I can expect nothing but Damnation.

D

S. Wight

S. Wight. I could see nothing but Hell and Wrath. I was as desperate as ever was any: I said, I cared not, whether I had Mercy or no. I felt myself, Soul and Body in Fire and Brimstone already. I beheld myself in Hell locally, my Terror was so great. And I thought there was no other Hell, but what I felt; and therefore I sought to make away with myself, and many Ways attempted it: But God hath made me see my Sin therein, and be ashamed; and mine Iniquity, and be confounded. And when I could wait no longer, I said, if God will not save me, let him condemn me; and it terrified me afterwards that I should say so. But were God's Thoughts as my Thoughts? Were his Thoughts ill towards me, because I thought so? Nay, God's Thoughts were not my Thoughts. God could withhold Temptation if he would; but he sees it's for his Glory, and for the Good of his Children, that we might love him the more; and that his Glory might the more be seen in delivering us. It's CHRIST's Work to dispossess, where the strong Man armed keeps the House. He doth not dispossess the Soul that was not possessed, but the Soul that was possessed: Possess with Sin, and Satan, and Corruption; that such may be brought from the Captivity of Satan, to the glorious Liberty of the Sons of God. And then shall you see that this was good for you, and all Things are for Good to them that love God. I don't say that you can now love God: But he will give you an Heart to love him.

Woman. I have no Experience that ever he shewed that Mercy on me.

S. Wight. He'll shew Mercy, that he may, he feared. He'll shew Mercy to Sinners; are not you a Sinner, and ungodly?

Woman. But not to me, I cannot believe it.

S. Wight. You cannot believe it: I could not believe, that he died for me. Paul saith, I was a Blasphemer, a Persecutor, Injurious; yet I obtained Mercy, to be a Pattern to others, 1 Tim. 1. Had you seen the Condition I was in, as I saw it, you would believe he may as soon shew Mercy to you as he did to me: And much sooner.

Woman. I was and am still of a perverse Spirit.

S. Wight. He sees you are so, and heals such. None can heal but CHRIST, he is the Physician that heals. Put all Sins into one, Unbelief is the greatest, and CHRIST died for that

that Sin. And 'tis his Gift to give Faith to one that hath no Faith; to a Heart full of nothing but Sin, and Corruption, and Unbelief.

Woman. I would believe, but I cannot.

S. Wight. Say as the Man said, I believe, LORD help my Unbelief. There was Faith and Unbelief mingled. CHRIST comes to give Repentance, and Remission of Sins, and Faith to believe it. If you have Satan in you, CHRIST came to destroy the Works of Satan: And it is a Work only for him to do.

Woman. I am in continual Horror.

S. Wight. If he speak Peace who then can trouble? He will speak Peace to his People, and then, they shall not turn to Folly: And what's that Folly but to distrust God's Mercy and have hard Thoughts of him, as if his Anger and Wrath should be for ever.

Woman. Nothing will work on my Heart.

S. Wight. No not till CHRIST work: And if he work, who shall let him? His Counsel shall stand.

The Woman being desired not to say any Thing more to her, by Reason of her Weakness of Body, but to come at another Time: And as she was going away, S. Wight desired her to remember this: "That CHRIST was carried into a Wilderness to be tempted. So he brings a Soul into a Wilderness of Temptation, and then he will succour them that are tempted. He saith, I'll allure her, and bring her into the Wilderness, and then speak Peace to her. That's God's Time to do it; and then he saith to them, I will betroth thee to me for ever. It's the wilder'd Soul, the desolate Soul, that he will betroth to himself. Though you are now in the Wilderness, never so sore stung of fiery Scorpions; yet there's a brazen Serpent for you, even you, to look upon, and be healed; or for such a one in your Condition. It's holden up, not for those who are not stung, but for those who are stung."

May 16. She still being very weak in Bed, had another Conference, seeking to comfort one in deep Despair that came to her. The woman being asked, how it was with her?

Woman. I have slipt my Time, (she had formerly told her more of her sad Condition by Sin.)

S. Wight. Was it God's Time to have done it? Then who could hinder him? Thou hast not called on me, O Jacob; thou hast been weary of me, O Israel; thou hast wearied me with thine Iniquities. But was their Time past? Nay, the very next Verse is, I, even I am he that blots out thy Transgressions for mine own sake; not for thy sake, be thou ashamed, but for mine own sake. The House of Israel and of Judah shall be saved: and CHRIST shall be the LORD their Righteousness, [Jer. 23. 6.]

For four Years together have I been in as sad a Condition as you can be in; and at last it grew sadder and sadder, till I came even to the Brink of Hell; and Hell Gates were wide open, Sin and Destruction set them open; then came CHRIST with his Arms wide open for me, and pull'd me thence.

Woman. There's no Mercy to one in my Condition.

S. Wight. I did not then apprehend there was any Mercy for me: I never met with any so carried on as I was. I reasoned with GOD, Why he would make me to damn me? And why he made the Devil? Of late I thought if I made away with myself, there was an end of my misery; and that there was no GOD, no Heaven, and no Hell, but what I had already. This last was ever since a Month or six Weeks before Christmas; I could not believe the Scripture, nor any Thing; (I have judged my self for these Evils.) I see nothing is too hard for GOD, that yet saves me. There is no Sin greater then Unbelief; yet CHRIST died for this also. Did not CHRIST say to his own Disciples, O Fools, and slow of Heart to believe? They were slow to believe, and yet CHRIST dyed for them, and was not slow to give them faith to believe. What ever we suffer in Temptation, CHRIST suffered, being tempted, that he might partake in our Sufferings. Ought not CHRIST to suffer, and to enter into Glory? It was CHRIST's way to Glory. And are not you slow of heart to believe, that you must suffer many Things, and then enter into Glory? When they knew CHRIST, then he vanished out of their Sight, that they might more desire after him; and they went speedily to Jerusalem, and told of him. And when CHRIST came again to them, they were afraid, and thought it was not he, but a Delusion. So when CHRIST comes to your Soul, then you will fear it's not CHRIST, it is

but

but a Delusion. It was the Disciples Condition before you: Those that did lie in the Bosom of CHRIST continually.

Woman. These are great Works for some.

S. Wight. Who doth CHRIST work upon, but on stony Hearts? His Word is a Fire and a Hammer to break and to melt it, and he will give them an Heart to fear him, and they shall not Depart from him for ever.

Woman. I have no Good at all.

S. Wight. What if you had all Excellencies of Wisdom, and Gifts, and Deeds? What were all this, without the Loving kindness of GOD? And GOD delights in shewing Mercy and Loving-kindness.

Woman. GOD hath forsaken me.

S. Wight. Israel hath not been forsaken, nor Judah of his GOD: And what was Judah? treacherous Judah, back-sliding, idolatrous, and what not? They played the Harlot with many, and feared not GOD's Judgments, committed Adultery, and turned to GOD feignedly: Yet Judah is not forsaken of his GOD, though he said, He was forsaken, and his wound incurable, yet he was not forsaken: And Judah shall be saved for all that, thro' the LORD his GOD: For his own Name sake, he hath taken away their Sins for ever, and will remember them no more. He will remember his own free Love; this is his Work, and this he delights in. He loved us, and washed us in his Blood; that's the Fountain where the Saints wash their Robes. My People have committed two Evils. (my People, and two Evils.) they forsake me the Fountain, (the Fountain of our Righteousness, and washing from Sin) and they dig Cisterns of their own, (their own Righteousness they would look on, and so do you) which will hold no water: (it's a broken Cistern.) This was as Adam's Fig leaves, would cover but Part of him, not cover all his Nakedness; a scanty Skirt, that will not cover all Filthiness. But the Clothing that GOD made will cover all. His Fountain of living Water is sufficient; and though they dig'd their Cisterns, yet he sets open this Fountain for them.

Say not as they said. My wound is incurable, and refused to be comforted. No Physician can heal such as are incurable, and that refuse healing: But GOD hath Balm of Gilead, and hath healing there, and he pours in Wine and Oil, and heals them that said, their Wound was incurable, and

refused to be healed, Because it's the Out-casts of Israel, the poor out-cast Soul, that the LORD gathereth together, and then he healeth. What think you of such a soul that refuseth to be comforted?

Woman. My Heart Quarrels against God.

S. Wight. Who is any otherwise by Nature? But what will a Father do to his forward Child, that quarrels against him. As a Father pitieth his Child that's distempered, so the LORD pitieth such. The LORD is more abundant in Love and Goodness to such Souls as Israel was, that were Murderers, Back-sliders, that called not on him, but were weary of him: For I am GOD and not Man. Man in his natural Condition, is cruel to them that wrong him, and cannot forgive, and be kind to such: But he is GOD, and not Man.

She being weak and spent, for a farewell, would have the Woman to remember, Jer. 45. two last Verses: "Fear not thou, my servant Jacob. Jacob's sin'd and feared; but he saith, Fear not thou my servant Jacob; Behold, I will save them from afar off: Thou art in Captivity, in Bondage, I'll deliver thee. Return, thou shalt return, and none shall make thee afraid. He saith not, no Man shall make thee afraid, but none; neither Man, nor Sin, nor Satan; Fear not for I am with thee. Did he think so? No: Yet then GOD was with him. I'll make a full End of all the Nations, (their Enemies) so he'll make an end of all thine Enemies, thy Sins, and Corruptions, and Satan;) but I will not make a full End of thee, but I will correct thee in Measure: GOD will Measure out what Affliction, and in what Manner. and for how long (as for ten Days) and it shall not exceed; but he will make thee able to bear it. O Earth, Earth, Earth, bear the Word. Man is a Lump of Earth, and cannot bear more than Earth, till he cause him to bear."

May 19. There came to visit her, the Lady Remula, with several others. One of whom spake of her Weakness; to whom she said, My Times are in his Hands, and my fresh Springs are in him, for refreshing weary Souls; and replenishing empty sorrowful Souls.

Lady. You could not have hoped for such Times formerly.

S. Wight. No, no more than the Stones in the Streets. I said many Times, there's no hopes for me, it seem'd impossible

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impossible there should. But those Things that were impossible with me, and with Men, they were possible with God. I found them so.

Lady. How did your Refreshings come in? Was it by Way of Discourse, or in Prayer; or how was it?

S. Wight. By Vision of God, as he pleased to come in, filling me with Admiration of his free Love, to so vile a Sinner. He revealed to me JESUS CHRIST, crucified for my Sins: I saw it and then I mourned over him, that bare them away into a Land of Forgetfulness.

Lady. Have you lost the Memory of your former Terrors through your present Joys?

S. Wight. God hath brought me from the Power of Darkneſs, into the Kingdom of his dear Son, and I could not be so sensible of his Mercy in this, if I did not remember the Darkneſs I was in before; and I do not desire to forget it.

Lady. Now you have the inward Teaching of the Spirit, do you less esteem the written Word?

S. Wight. The Word is the Letter of the Spirit, and types out him; therefore not to be the less esteemed.

Lady. If the LORD should recover you, do you think you should frequent the Ordinances, in hearing the Word as formerly you did?

S. Wight. God will dispose me to that which shall be for his Glory, and my Good. I look on Ordinances, as Tokens of God's Love to his People, and Representations of CHRIST; that should neither be idolized, nor slighted, but they should be used, and God loved above them. As the Spouse in the Canticles sets out her Beloved, by Similitudes of him; so are Ordinances Similitudes of him, by which he sets out himself to us for our Good. If JESUS CHRIST himself should preach to the Soul every Day, and give not out of himself, the Ordinance would be empty. But he comes into his People in Ordinances, and there he fills the empty Soul with good Things.

Lady. Do not you desire to live, to declare the great Mercy that God hath expressed to you?

S. Wight. I desire nothing but his Will, which doth order all Things to his own Glory, and his Creatures Good.

Lady.

Lady. Have you Thoughts of the Church of God, and of the Condition it is in, in the Parts that you know?

S. Wight. I wish with Paul, if it were possible, that all Israel might be saved.

Lady. Do you not wish that all Differences were composed and made up among the Saints?

S. Wight. Yes.

Lady. What Means do you think would be most effectual to compose them?

S. Wight. The beholding a reconciled God. God was in CHRIST reconciling the World to himself. 2 Cor. 5. 19. There is need of such a Days-man as CHRIST, to reconcile the World to God, and one to another.—(Her Face being covered, one spake of the great Weakness of her Eyes: To whom she said, "CHRIST hath done a great Miracle upon me; he hath made the Blind to see, and the Deaf to hear, and the Dumb to speak." Formerly she was flow of Speech, but now she has much Freedom, speaking as it were with a new Tongue.)

Lady. Do you think it will be always Day with you?

S. Wight. I know there may be Clouds, that the Soul cannot so apprehend the Light of God's Countenance: As David saith, Restore to me the Joy of thy Salvation; and why hidest thou thy Face from me? But CHRIST the Son of Righteousness will rise again: He will break through all these Things.

Lady. What Counsel would you give to one in that Condition of Darkness?

S. Wight. To wait on God that hides himself.

Lady. You knew the Scriptures before that comfort you now; wherein then is your Comfort? What is the Difference?

S. Wight. The Letter did but kill, it could not comfort; but God hath refreshed me in his Love. God was the same to me in his Love formerly, as he is now: But in the Fulness of Time, he manifesteth that which was before hidden. I do not believe that he hated me before, and loved me after; but all my Affliction was in his Love, and very Faithfulness. The Glory of God doth as much appear in supporting a Soul

Soul under Terror, as in delivering it out of it. It is said, (in *Isa.* 24. 16.) Glorify God in the Fires. Though the Soul sees it not then, yet when the Lord brings it out, then he sees that God did glorify himself in the Affliction.

Lady. What do you think of the Pourings out of his Spirit in the last Days?

S. Wight. The Name of CHRIST is poured forth by the Spirit on his People, and will be still; and thereby we love him, when he hath shewed his Love to us, and drawn us.

Lady. We have some Drops of his Spirit now, but are the Pourings out now?

S. Wight. There are many that love him now, and why do they love him? It's not said, because of some Drops; but, Because thy Name is as Ointment poured out: Therefore it is that any Soul loves him.

Lady. But do you not think there will be a Time, when God will pour out more of the Spirit upon his Sons and Daughters, then now is usual?

S. Wight. Though his Love is poured out into the Hearts of his People by the Spirit now, or else we could not love him; yet he is personal but to a few: Yet I do verily believe, it will be more general to many, and in a greater Measure. This is but a Taste now, of what shall be.

Lady. Do you take no Food?

S. Wight. Yes, I feed on JESUS CHRIST, he is my daily Food, he feeds me with himself, and he is full of Satisfaction.

Lady. But I speak of bodily Food, do you think it's no Temptation on you to forbear from it?

S. Wight. No; I would eat if I could, but I cannot. If I try, it makes me worse. His Word is my Meat and Delight. In my Trouble, I often could not eat, he fed me with Bitterness and Wormwood: I fed on Terror, that was my Meat. But now the Lord makes answerable to it, his Feeding me with Promises, this Marrow and Fatness. He refresheth me continually with his Love which is better than Wine.

May 21. One asked her, Do you sleep?

Answer.

Answer. These three Nights I slept not till three of the Clock, but I lie still, I stir not but am content, and that's better.

Quest. How is that better?

Ans. Content is better than Abundance, is it not? And CHRIST is never idle, he is always doing something in the Soul.

One speaking of Hopes of her Life.

Ans. To be willing to live, is the hardest Lesson to me: It were best for me to be with CHRIST. Yet it's a more blessed Thing to give, then to receive: to be doing God's Work, then receiving the Reward, and I am contented.

Quest. Whether is Faith the Condition of the New Covenant?

Ans. There's no Condition in the new Covenant; it's the Preeness of his Love, and Greatness of his Compassion, that undertakes all, when the Creature is in his Blood, as in *Ezek. 16*. There's nothing in the Creature to move him, but Sin and Disobedience, and Unthankfulness.

Quest. What's required of such as are taken into this Covenant?

Ans. Nothing but what is given to them: It's required that Men believe and repent; but it's freely given them so to do: Man's Duty is the matter of the Promise, as well as God's Mercy. When we are required to believe, repent, and turn to God, we are not to seek Strength in ourselves, but to search into the Covenant, and turn the Promise into Prayer: As Man's Duty is to Repent: The Covenant is, CHRIST shall give Repentance. Pray therefore, Turn thou me, and I shall be turned.

Relator's Question about the Law. *Is there now any Use of the Law to us?*

Ans. There is use of the Law: The Law is holy, and the Command is holy, just, and good. The Law is just, for it shews the Creature what it should do, and what it cannot do, without the Power of God. There's the Creatures Inability, and the Power of God, CHRIST is the End of the Law for Righteousness

ness to every one that believes. Believers can look on CHRIST in all Things, and above all Things. All the Commands are done and kept in believing in the LORD JESUS, who hath done and undergone all for Believers. The Soul that breaks one of them, breaks them all. The LORD commands the Soul to do great Works, and good Works: And he works in them to will and to Work, *Phil. 2. 13.* And this is his Work, that they believe in CHRIST. The Law saith Do this and live, The Gospel saith Believe and live. *Rom. 10. 5, 6, 8.*

Another said, *The Law was our Schoolmaster to, bring us to CHRIST.*

Ans. The Law was a Schoolmaster, and by Types led us to CHRIST: But when CHRIST is come, and Faith is come, we are no longer under that Schoolmaster, and Tutor, and Governor, and Rudiments, when the Fulness of Time is come.

Relator. *Have Believers no need of the Law? The Apostles exhort Believers to the Duties of the first and second Table of the Law.*

Ans. I believe the best Saints that are, have need of the Word, of the Law, and Gospel; of the Exhortation, because there's wanting in them, many Things they see not, and are slow to. When one knows CHRIST and the Gospel of CHRIST, it's the special Way to lead them on to the Things of the Law. Where Faith is, there is Love to God, and his Will, and such cannot be but careful to maintain good Works; and till then, they can never observe the End of the Law, nor do any good Works; Works that please God.

Quest. *Is the Law of no Use then to Believers?*

Ans. Yes it calls for that they cannot do, and gives no Power to do; and it curseth them for not doing it. It shews they perish without CHRIST, that they may cry, Save Master, we perish: And none can redeem them from the Curse but CHRIST, and he hath redeemed them already by his Death on the Cross; but it wants manifesting to them, and when the fulness of Time comes, then they see it. The further one looks into the Law, the more one is plung'd into the Depths it wounds the more; it's rather the worse than the better

better. And then's the Time when none can heal but CHRIST, that came to heal wounded Souls, and that is CHRIST's Time to heal.

May 24. Because she had said, It's a living active CHRIST in a dead passive Creature, that makes it act, One asked her, Whether every Man should not use his Endeavour about Spiritual Things or Duties?

Ans. CHRIST is the Light and Life of the World, and the only Way to the Father, in whom and in him alone he is well pleased, and it's he only makes us acceptable. Yet we must look at God's Will, that he should pray, and wait on him in his Ways; for he saith, *Blessed is he that waiteth for me.* Not that we can wait by a Power of our own; but the LORD will enable you to wait, that he may be gracious to you; he draws, and gives a Power to wait on him, and to pray and he comes in when ye have waited his Time. When *Daniel* set himself to pray, the LORD came to him, whilst he was speaking in Prayer. When *Peter*, had gone apart to pray, and when *Paul* prayed in the Temple, then the LORD came in to them. And like as many as went immediately to CHRIST were healed, so of those that went to the Pool, as to an Ordinance at certain Seasons, some were healed! And there CHRIST heal'd the Man that had an Infirmary 38 Years, and he waited long, and had no Help, at last CHRIST healed him there. When *Simon Magus* was in the Gall of Bitterness, *Peter* bid him pray. He that careth for Sparrows, and heareth the Ravens when they cry, will hear poor Souls that pray.

Object. Without Faith it is impossible to please God.

Ans. It is so; and unless such believe that God is, and that he is a Rewarder of them that diligently seek him, they will not else come to him: but such Faith may lead to him.

Quest. What judge you about General Redemption, (and the Consequence thereof, Free-Will, Falling away, &c.) Seeing you hold out to all that come troubled to you, that CHRIST hath redeemed them, and that it only wants Manifestation to themselves.

Ans. The Gospel is to be held out to all the World,

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to the chiefest of Sinners; and this is Gospel, That CHRIST, was sent of GOD to them, to turn them from their Sins, and to justify and pardon them; and to give peace to them that are afar off; and that GOD is not willing that any should perish, but that all should repent and live. GOD's Willingness to reconcile the World to himself, is to be offer'd to all: And those that I thus speak to, are afflicted: And Affliction is the Portion of those that he loves. And he had loved such; and CHRIST had redeemed, whilst they were in the Furnace of Affliction, though they knew it not; it only wanted the Manifestation to them: And when this Fulness of Time, draws them, it is not because GOD then began to love them, but he loved them with an everlasting Love: Therefore it is that in tender Mercy, he draws any Soul. There is his free Choice, and his mighty Power in drawing such as were dead in Sins, which no Power of Man could do: None can come to CHRIST except the Father draw him. And having loved his own, he loves them to the end, and none can pull them out of his Father's Hand. Who shall separate us from this Love? neither Men, nor Sin, nor Satan.

Another added as follows,

1. JESUS CHRIST saith, preach the Gospel to every Creature, say, Peace be to this House. This the Disciples did to the worst: Hereby they receive the Spirit, which alone convinceth effectually of Sin, Righteousness and Judgment, and melt the hard Heart, GOD's Choice was not used to be preached to all, but for the Comfort, of them that knew they believed. In preaching of the Gospel, Light, Motion, and Power goes out to all: Which Men resist, and such are destroy'd, not because they could not believe; but because they resist and will not obey and so die.

2. All Redemption or Freedom that any have, from Temptation, and from hellish Torments at present; and all the good to Heart, Body, or State, that they enjoy; all is by the Redemption of JESUS CHRIST, who saveth all both Men and Beasts! especially them that believe thus.

3. The Time must be, when every Promise of God must be fulfilled, *John 10. 35. Mat. 5. 17. 18.* And therefore the Time cometh, when in the seed of *Abraham*, that is, in *JESUS CHRIST*, all the Nations Kindreds, Families, People of the Earth, even unto the End, (or utmost Corners thereof,) shall be Blessed. When the Stone in *Daniel*, that smites the Feet of the mighty Image, shall become a Mountain, and fill the whole Earth. Then the Kingdom, and Dominion, and Grateness of the Kingdom under the whole Heaven, shall be given to the Saints of the most High; whose Kingdom is for ever, and all Dominions, (or Rulers, all Kings and People,) shall serve and obey him. This was never yet fulfilled: And therefore we may rejoice, that as God is true, all this shall be performed.

A Person asked her, *Whether doth the LORD at any Time punish or chasten his People for Sin?*

Answer. He saith, For this Cause some are sick and weak among you. But I cannot call it a Punishment for Sin to his People; for *CHRIST* hath paid their Debt already, and bare their Sins into a Land of Forgetfulness. Thou forgavest the Punishment of my Sin. If the Punishment for the least Sin were not taken away, it would press them down to Hell; and if so, what would the greatest Sin do? But *CHRIST* hath suffered, and taken away the Punishment.

But yet he hath Fatherly Chastisements for them; for whom he loves he chastens: What Son is he whom the Father chastens not? He chastens them in Love, and they see it, and that makes them sorry for their Sin; or else they would never be sorry for Sin as Sin, but that they see his Love. It's in Love that he corrects them, and then he deals with them, as one of his own. It is in Love, whatever he doth to any of his Children in their Afflictions; though the Soul may not see it till afterwards. For all Things are for Good to his People.

May 26. There came to her a Woman, that had gone past her Reckoning, and thought the Pangs of Travail we come upon her, but said, those were nothing

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thing to the Pangs and Terrors her Soul was in. She having been with *S. Wight* before, came now running to her, bewailing that in this her Extremity, she had no God to go unto,

S. Wight's Eyes being now somewhat better beheld this poor disconsolate Woman coming in; and the LORD immediately gave her a Word to speak unto her, which was as follows; *Judah* shall be saved, and *Jerusalem* shall dwell safely: And who were more sinful than they? Yet God hath made a Promise to them. If you were as bad, nay, you are as bad by Nature; yet look upon the Promise, which was cast upon me, as you came in; That you, even you shall be saved, and dwell safely under the Shadow and Protection of the Almighty; which is a safe Shelter indeed from what Storm soever there may be. Those Sins that are Crimfon Sins, and of a Scarlet dye, God hath pardoned; Doubtless, he hath loved you freely, and pardoned you; not for any Thing in you, but for his Name Sake. You say, you are weary of your Sins, and you desire nothing but CHRIST. Therefore the Promise is to you. *Jer. xxiii. 6.*

Woman, *I am in Unbelief.*

S. Wight. It's rather a Token you have some Faith, tho' you see it not. The Corn that is sown in the Ground, is first hid; but afterwards appears the Blade and then the Fruit. You are wounded: It's not you that wounded yourself; but he saith, *I wound, and I heal.* And also to another, *Go in Peace, thy Faith hath made thee whole:* Thou believest I can heal thee; this Faith in me, hath made thee whole. So for you, though yet you see it not; you believe CHRIST can heal you; desire he would speak the Word, and manifest it to your Soul.

Woman. *If the World knew the worth of a little Glimpse of Faith, they would prize it. - O that I could but believe!*

S. Wight. A believing CHRIST is a sure Rock and Refuge to fly to. Had it not been for him, you had been swallowed up. Would you rest in your own Righteousness, or in any Thing in you?

Woman. *I am much looking at that, to feel something in me.*

S. Wight. That's but filthy Rags: He will take them away, and clothe you with Change of Raiment; as *Joseph's* Rags were taken away, and he was clothed with better Raiment.

Woman. *When I was troubled about my Condition, near ten Years ago, one Day as I mused, a Voice said plainly to me, Mary, thou shalt die, and live again; and thou shalt glorify God greatly. Thy Ways are not my Ways, nor thy Thoughts my Thoughts. This filled me with Joy unspeakable; and I said, Yea, LORD, let it be as thou wilt. I was persuaded it was an Answer from God. Then I could not help sending for my Friends, that they might hear what God had done for me, and I told them that he had given me Faith; and I expected that he would still do greater Things for me. I was carried on thus for a Time: But after this I fell into Sin again, and was sore afflicted; and said, LORD, shall I sin again? it went to my Heart. The Voice answered me Though thou dost, thy Sins are buried in the Bottom of the Sea: They are bound in a Bundle, and cast into the Depth of the Sea. I was not led into Sin by this: But I forgot God's Goodness, and thereby fell into Sin by little and little: And now I am become a Backslider.*

S. Wight. Here are Backslidings. He saith, I have seen his Ways, and I'll heal him, and restore Comfort to him. I'll heal their Backslidings, I'll love them freely; mind that. What Joy is it to a Shepherd, when he finds a lost Sheep? More Joy than over all the rest. You are the lost Sheep, he will joy over you.

Woman. *Legions of Sins are before me.*

S. Wight. Legions of Devils were within me, not before me; but he hath clothed me, and cast out Legion. Who came CHRIST for? Was it for the righteous? No; 'twas for the Unrighteous. You are unrighteous; you are an Alien, without God, without Covenant of Promise.

Woman. *I am confident that is my Case.*

S. Wight. God draws such Souls: CHRIST died to reconcile such unto himself: The Spirit ties both Ends together, he ties both them and CHRIST together, and makes the twain one. So did he with the *Ephesians*, they

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they were dead in Sins and Trespasses, Strangers from God, without God, far off; but these he made near. Such doth God draw, and makes up the Breaches. See the Condition they were in, *Eph. ii. 12.* and *Hosea* the first and second Chapters; he said, They are not my People, and then it shall be said, Now they are the Children of the living God, *Hos. i. 12.* Before not People, and now, not only People, but Children: Before they were dead People; now they are living Children: The living God gives them new Life. They have Life from God, that they might live to God. You that were dead, hath he quickned; and by Grace ye are saved through Faith; not of Works, lest any should boast. We should boast, if we did any Thing in it. He works Faith, and he builds up: He builds higher and higher, 'till his Work is finished. We are his Workmanship.

Woman. *My Condition is very dangerous and hopeless.*

S. Wight. How is it?

Woman. *I have an evil Heart of Unbelief, in departing from God.*

S. Wight. Have you departed from him? Then you must have had him first. Or else how could you depart from him, if you never had him?

Woman. *I never had him.*

S. Wight. What if you should now receive him? Then you would become a Child: Not only a Servant, but a Child, an Heir of God?

Woman. *I should admire it.*

S. Wight. He will shew Mercy to be admired. He will come and be admired in his Saints that believe. He raiseth up a Bond-slave to be with him in Glory. It's a faithful Saying, tho' the Soul doubts of it; and it's worthy of all Acceptation, tho' the Soul would not accept it; That **JESUS CHRIST** came to save the chiefest of Sinners. The **LORD** may deliver you of two Burthens; the Burthen of Sin, and your other Burthen also. Your Extremity is God's Opportunity. In him **JUDAH** shall be saved.

Woman. *In my Prosperity, a poor Woman came to me, that had her Son in Slavery; and she begged of me to give her something towards his Release. But I thought all was*

little enough for myself, my Sister gave her somewhat, but I would give her nothing: The Woman wept bitterly. And now I think of my Unmercifulness: For my Soul is now in Slavery itself, and his Slavery was nothing to mine. But who will, or who can, give any Thing to release me?

S. Wight. CHRIST came to deliver them that are Captives and Bond-slaves, not them that are at Liberty: The Son makes free; not them that are free, but them that are in Bondage. For whomsoever he makes free, they are free indeed.

Woman. I am without Hope of Mercy, and my Heart fails, and gives up all.

S. Wight. Some refused to be comforted, and would not be healed, yet he heals them. He looks after the Outcasts.

Woman. That's my Case.

S. Wight. Yet there was Mercy for them; and why is this written, but for our Instruction and Comfort, that we might have Hope.

Woman. Not one Word will abide with me that is spoken.

S. Wight. The Time was not yet come. For in the appointed Time, he will surely speak, and not lie, he will speak Truth and Peace, lasting Peace; abundant Mercy and Love. Wait therefore for that Time: The Name of God is to be preached and proclaimed: That he is gracious to graceless ones, and merciful to miserable ones, and long-suffering, and abundant in Goodness and Truth, to them that have Abundance of Sin; and he would that Repentance and Remission of Sins, should be published in his Name, *Luke 24. 47.* When he gives you a Glimpse of his Love, you are apt to belie the LORD as *Judah* did, and say, It is not he; unless it comes with a full Persuasion to you: Yet this hindred not the LORD's coming and healing them. Though there was not a Person, but what was defiled, and the whole Land was filled with Sin against the Holy One of *Israel*: Yet *Israel* hath not been forsaken. He said, I am forsaken, and not only forsaken, but forgotten: *Zion* said so, and *Israel* said so; yet for all that they were not forsaken.—Go, and believe the LORD JESUS makes you whole; and say

unto

unto him, Thou O CHRIST canst make me whole, and none else.

May 28. A Maid in deep Despair came to her, to have her Advice; and their Discourse was as follows:

Maid. *It is sad with me, since it was said to me, Repentance is hid from thine Eyes, and waunte them that depart from the living God.*

S. Wight. The LORD saith, I will put my Fear in their Hearts, and they shall not depart from me.

Maid. *But I have departed from him, therefore I am not one of his Peeple.*

S. Wight. But he saith, They that were not my People shall be my People, and I will write my Law in their Hearts, and will be unto them a God.

Maid. *I am without God, an Enemy unto him.*

S. Wight. Well, let it be so; you are without God in the World, a Stranger, an Enemy; Yet such hath he reconciled by the Death of his Son, all the Want is, you cannot see it so.

Maid. *I am far off from him.*

S. Wight. He gives Peace; Peace to them that are a far off.

Maid. *I had once a great deal of Light, but I have departed from it.*

S. Wight. So did Judah, they departed from the living God, and went to dead Idols: Yet he would marry them.

Maid. *I have done so.*

S. Wight. So did they before you, and yet he saved them.

Maid. *But I have rejected him.*

S. Wight. You can do nothing else but reject him; but your greatest rejecting is, to reject a Promise from God when he holds one out to you, by saying, it is not for me. Thus I sinned as you do, in rejecting Promises: And that was my greatest Sin.

Maid. *Your Sin was not like mine.*

S. Wight. No Sin was like mine, as I judged: Mine was against such Light, that I judged I had sinned against the Holy Ghost.

Maid.

Maid: *Those Words (that I mentioned before) terrifies me most, which was said to me, Repentance is hid from mine Eyes.*

S. Wight. Those Words when I read them, I was ready to tear out of the Book. But there was three other Scriptures that were terrible to me. 1. *He that believeth not is condemned already,* John 3. 18. 2. *He that believeth not the Son, the Wrath of God abideth on him,* John 3, 36. 3. *He that made them, will not have Mercy on them,* Isa. 27. 11. But above all, this, *Repentance is hid from mine Eyes,* Hos. 13. 14.

Maid. *Was it so with you? The Discoveries of CHRIST, and his Promises, are more terrible to me, than the Curses of the Law.*

S. Wight. Sometimes it was so with me: Salvation was turned into Condemnation to me: Promises that were never so sweet, were terrible to me.

Maid. *When he would have healed me, I resisted, and would not.*

S. Wight. Who hath resisted his Will? Here is God's Mercy to you, that by his Spirit he hath convinced you of Sin; when you might have gone without any Sight of it.

Maid. *I have not the Light of it.*

S. Wight. You see, you are in Darknes: CHRIST came to be Light to them that are in Darknes. CHRIST would not unbottom you of yourself, but to bottom you on himself.

Maid. *He that overcometh, to him will he give to sit on his Throne and to eat of the hidden Manna? One may go far, and not overcome. He that endures to the End shall be saved. But I fear I shall not.*

S. Wight. He saith fear not, nor be dismayed: For the Battle is not yours, but the Lord's: You lie down in your Shame, but he is your Strength your all in all.

Maid. *Better never to have known the Truth, and the holy Command, then having known it to depart. I have departed.*

S. Wight. All the Scriptures you bring, are to bring you off from your sandy Foundation; you would build on something you would find in yourself and feed on Husks, your Prodigal's Portion: CHRIST: is stripping you

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you of your own Righteousness, and of all Evil, to make known himself and his Righteousness to you and to set you on that Rock, that his higher than you.

Maid. *Not one glimmering Light of him have I.*

S. Wight. Had you these eight Years enjoyed such Light and Comfort as you would have had, you would have rested in them. But God would not have you rest short of himself.

Maid. *I have sin'd against all the Means and might be hath given me.*

S. Wight. You will the more prize his Mercy, and the more love him. when you shall see his Love to you notwithstanding all this.

Maid. *Judas after his Sin, repented, I have not so much as he had.*

S. Wight. He had a natural Repentance, you wait for Repentance from CHRIST, who is sent to give Repentance to them that have no Repentance.

Maid. *I have sin'd with Judas ; but he saith Return, and I have not returned.*

S. Wight. Doth he expect they should return in their own Strength ? No, but he turns them, and they are turned. Judah was given over to Reproach, and to Treachery, and Whordom, and to all Manner of Sin : Their Sins were such, as could not be numbered : They would none of God, but were weary of him : yet he would not forsake them ; but would have Mercy on them, and would love them freely, and would forgive them, and blot out their Sins, for his own sake, that they might not boast of their own Righteousness : But glory in the Lord only.

Maid. *I go on in Sin, and what Hope for such ?*

S. Wight. Ephraim feeds on Wind, and the House of Israel compasseth him about with Lies, yet they were not destroyed, for his Bowels were turned for Ephraim.

Maid. *If I eat, I am terrified for it.*

S. Wight. If I did eat, I was terrified for it. Sometimes I durst not drink in a whole Week together, because I judged it was a Cup of Devils, and I drank to Devils. If I drank, or if I did eat, I thought I did eat my own Damnation.

Maid.

Maid. *I would fain be out of this Life, that I might have an End.*

S. Wight. Would you be sooner in Hell? Is not that worse?

Maid. *I would be sitting alone, and musing, and not work because I have no Hope.*

S. Wight. When you work not, have you no Thoughts?

Maid. Yes, Thoughts of Sin, and of Misery.

S. Wight. Then 'tis better for you to be employed in Business. For else, the Enemy hath more Advantage: And specially because God bids you labour the Thing that is good.

Maid. *I shall never be comforted, I am cast out.*

S. Wight. Because thou sayest my Pain is perpetual, my Wound is incurable: and are called an Out-cast: Therefore the Lord will cure thee: The Lord gathereth the Out-casts of Israel.

Maid. *Once that Promise was sweet to me; The Mountains shall depart, and the Hills shall be removed: But my Kindness shall not depart from thee, nor shall the Covenant of Peace be removed saith the Lord that hath Mercy on thee. [Isa. 54. 10.] Then God was sweet to me, and his People sweet; I could have laid my Hand under their Feet. But now, Mercy is departed, and all is nothing.*

S. Wight. Hath God said, it shall not depart; and will you say, it shall depart? Mountains of Sin and Corruption shall depart; but he will not depart. The Father draws the Soul to his Son: The Son receives it, and makes of two, one; he knits the Knot in the Middle, and ties these two Ends together, CHRIST and the Soul: Which knot of Love, none can unite.

Maid. *God might say, What could I have done more for thee, then I have done? and yet I have thus revolted from him.*

S. Wight. Israel, not only revolted, but deeply revolted. Yet he saith, Return, and he turns them. He gathereth, not only Israel in general: But the Out-casts of Israel: The Skirts and Rags of them. I'll tell you what your State is. You are as a Man, that's taken from his House, where was some Light; and is put in *Ludgate*, in a Dungeon, where he hath no Light. If one comes from the King with a Pardon, and to call

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call such a one to the King's Palace, where the Light is greater, and more glorious, than that he had before : How will he then admire it ? And will not you admire it, if the great King should do thus with you, that are now in a dark Dungeon ? If he work, who shall let him ? His Pleasure is, to raise up one from a Dungeon of Darkness, and to bring such to his marvellous Light ; from Sin and Corruption, and the Devil, to sit with Princes ; to give them a Kingdom. Fear not little Flock, it's your Fathers good Pleasure to give you a Kingdom.

Maid. *If I were of that Flock, I might have Hope.*

S. Wight. Other Sheep I have, that are not of this Fold, them will I bring to the Sheepfold, and they shall hear my Voice, and there shall be one Fold, and one Shepherd. *John 10. 16.*

Maid. *The LORD strove with me, and I resisted.*

S. Wight. If the LORD pass over all this, your Soul and Body will melt : You will be overcome with this Goodness of his, to be his for ever, It's the Son that must make you free, and then you shall be free indeed. *Job 8. 36.*

Maid. *But I have sin'd against such great Light : and what will my End be ?*

S. Wight. What think you of Peter that so denied CHRIST ? Was not he on the Mountain with CHRIST and saw his Glory ? Did not he see light ? And yet how sin'd he against it ? When he both denied CHRIST, and forswore him. And yet what Love shew'd CHRIST to him after all this ? Tell my Disciples, and tell Peter that I am risen. I was much troubled with the Parable of the foolish Virgins : It was terrible to me. But yet see what was there ? At Midnight there was a great Cry, Behold, the Bridegroom cometh, go forth to meet him. So when it is the darkest Time with you, you are call'd to go forth to meet him.

Maid. *I think as I go in the Streets, something will fall on my Head, and will kill me.*

S. Wight. When I went in the Streets, I thought the Earth would open, and swallow me up. You cannot reckon up the Thing, but I was troubled with it.

Maid. *I desire I might be a Warning to all, to beware my*

my Example of Sinning against Light, as I have done, and brought all my Misery on me.

S. Wight. It may be this, is it the LORD aims at, in his hiding himself from you, that you may be for a Warning : And yet he may return to you again.

Maid. If I had bearkened, then my Peace should have been as a River, and my Righteousness should go before me.

S. Wight. Be you ashamed, and confounded, that you have so neglected him : And if he will shew his Love to you, notwithstanding all this, how will you admire him ?

Maid. Ay, as much as any, I should have as much Cause to admire him, as ever had any.

S. Wight. Therefore he will be gracious, that he may be exalted.

Maid. If I could weep Day and Night, I should find more ease, but I cannot.

S. Wight. What if you could ? yet the Law and all your Doings are weak, but you have not what you would in yourself, that you may not rest short of CHRIST : You would not else so desire the Riches of Grace to such a one. Are you not weary and sorrowful ?

Maid. I am.

S. Wight. He will satiate the weary Soul, and he will replenish the sorrowful Soul.

May 31. Being Monday, came to her the Lady Willoughby of Parkem, with Dr. Cox, Physician, and Mrs. Cox, and Mr. and Mrs. Adderly, then of the Charter-house, &c.

Having heard of her great Comforts, Dr. Cox put several Questions to her, which with her Answers, were as follows.

Dr. Cox. Some say of your comfort, that it is but a Delusion, some say it is not.

Question. How do you know it is no Delusion ?

Answer. You cannot know what my Comforts are except you knew what my Terrors were : But I believe the LORD did not keep me in them, and carry me through them, and deliver me from them, (not from one, but from all my Fears,) and give me Com-
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fort to Delude me with his Comfort : For nothing could satisfy in those Terrors, but CHRIST ; therefore it is apparent that it is CHRIST, because nothing else could free me from all. Could any Thing keep me from such great Temptations, but the Power of God ? (Then she told of some of her Temptations.)

Question. How know you it was the Power of God ?

Answer. Because it was the bare Arm of God that brought Salvation to me, nothing else could, and nothing else did it. I went about seeking rest, and could find none, till he gave me rest.

Question. How know you this Working in you is the Spirit of God ?

Answer. Where the Spirit of God is, there is Liberty ; he sets the soul at Liberty that was in Bondage ; for I was in Bondage. The other is a Spirit of Error, this is the Spirit of Truth : The other is the Spirit of Darkness, this is the Spirit of Light. This is the Spirit of Truth, and not of Error, because he leads the Soul into all Truth : And he set me at Liberty, that I am not under the Law, but under Grace.

Q. How, or in what Sense, are you not under the Law ?

A. Because the Spirit of Life in CHRIST JESUS hath made me free from the Law of Sin, and of Death : For what the Law could not do, being weak, &c. It was weak to pardon my Sin, and to carry it into the Land of Forgetfulness : Therefore God sending his Son, condemns Sin, and saves the Sinner, even me the chiefest of Sinners.

Q. Have you Sin in you ?

A. Yes ; a Thorn in the Flesh (as Paul had,) to humble me, but not to condemn me.

Q. What do you think of others who judge of your Condition now, and say it is but in Hypocrisy ?

A. They that saw or knew me in my Terrors, when I could not be ruled, might well know, that nothing but the Peace of God, which passeth all Understanding, could so rule me.

Q. Why do you speak no louder ? Are you weaker with your Joys, then you were with your Terrors ?

A. I had more Cause in my Terrors, when I abus'd my Body ; but I never felt it till now. I beat my

Head oft against the Wall, and took my Flesh in my Teeth, and the more and oftner I did it, the less I felt it: And when I had an Opportunity against my Life, and did not take it, then I beat myself for it most of all, because it took not effect: Or if I spake any Thing that was offensive to any with me, or did that I should not, when it was brought to Mind afterward, then I abused my Body for it. And because I did so then, is the cause why I lie here now; for now he hath brought me to myself, I feel it. He did not only bring my Soul to Hell, and brought it back again, but my Body to the Grave, that he might raise it up again, if he see it good.

Q. Could you endure to be mock'd, and scoff'd and jeer'd at in the World? If some should say, This is she that was mad, or that counterfeited, could you endure it?

Ans. It's no more then my LORD and Master was before me: They said, he was mad, and had a Devil: And the Soldiers mock'd him. Let me undergo the uttermost, I do but follow his Steps. And if I will be one of CHRIST's, I must do so. He suffered it but for such a one as I; though he was the Son of GOD, yet he made himself of no Reputation. And what was it for? but to die for me the chiefeft of Sinners; that I might live to him.

Q. Could you be content with CHRIST alone now, and take no Comfort in any Thing in the World.

A. Yes, very well: For he is a satisfying CHRIST: for having him, I have enough, I have all Things. Therefore I desire not to look after Pleasures in the World for I have enough in him. For he is full of Satisfaction: and I have tasted of that Fulness, Grace for Grace.

Q. Do you love GOD now, more than you did before?

A. I know not that ever I loved him at all before: For I had no love at all, neither to the Creator, nor to the Creature, for all were Enemies. All the Sight of GOD I had then, was, that he was an Enemy. I saw no Excellency nor Beauty, nor Comliness in him to be desired at all:

It must be one that hath attained to great Love, that can love a deformed Creature. GOD is Love itself:

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self: Yet he is pleased to look on such a deformed Creature as I, none more so then I. Therefore he shews it is great Love indeed, that he loved me. And I love him with the same Love that he loved me first. *Job. 4. 16.*

I was a Child of Wrath, dead in Trespases and Sins, a Stranger from the Covenant of Promise, without God, without Hope, far off from God: Indeed I was an Enemy to God; yet he was pleased to reconcile Enemies: Therefore it's free Love to love such a one, to quicken such a one, to bring such a one near, that was so far off. It was Love indeed that made me love him: It was this that made me to see a Beauty and Excellency in him, which made me to love him above ten Thousand Worlds if all the Glory of them were in one, and given unto me. Therefore I look to him above them all. When I saw him as an Enemy to me, I could not love him: But now I see him a reconciled God in JESUS CHRIST to such an Enemy as me, even me, the chiefest of Sinners, which constrains me to love him.

Q. Do you pray?

A. I do pray, but 'tis that the LORD would give Submission to his Will. As long as I am in the Body I have Cause to pray. I cannot forget to pray for troubled Souls that come hither to me. But for myself, my chiefest Work is now to praise the LORD, for what he hath done to my Soul. For Praises wait for God in Zion: And for what waits it? but for Zion's Deliverance from her hard Bondage. Zion was a Wilderness, desolate, forsaken, forgotten of God for the present, in her own Apprehension. And when God is pleased in the Fulness of Time to manifest himself, and to shew his Love to her, and to marry her to himself, and to establish Zion on a sure Foundation, that is upon himself; then she will sing the Song of Deliverance, and be exceeding glad, because of his free Salvation.

Q. Whether find you a Tickling of Pride, or Hypocrisy, when so many People, and some great ones, come to see you? Do you not ask who were the great People, when they are gone? and take Pride in it?

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A. No,

A. No, it's far from me: For if I were in a Wilderness where none came to me, I should take as much Glory there, as in such Abundance coming to me in this Place. For the Saints of God will give Thanks for me in general, though they know me not in particular. And unless it were some that I knew before, I knew not any that come; and I look not upon them, unless it be on some troubled People that come, for I enquire after these, but I enquire after none else.

Q. How know you those that come hither, that they are truly troubled for Sin? For many will make as though they were, when they are not.

A. None knows the Secrets of God, but himself, and those to whom he reveals them; by their own Experience they may guess at it, who is, and who is not. One that is indeed burthened for Sin, finds it not an easy Matter to lie under: They would be out if they could. These are weary of their Sin; and nothing else can content them, but the Sight of the Love of God, in the Face of JESUS CHRIST. So far I judge them to be really troubled for Sin.

Q. How put you a Difference in the Trinity, between the Father, the Son, and the Holy Ghost?

A. These three do all agree in one: But they differ in working a new Creation in the Soul. They are three in manifesting their Workings. For none can come to the Son, except the Father, who gave them to him, draw them; there's the Father's Work to give and draw them: For these the Son lays down his Life, and receives them: All thou hast given me shall come unto me: I have kept them, and lost none. It's the Work of the Spirit, to unite the Soul and CHRIST together, to make of the twain one. Thus their three Works are manifested to the Soul. And these three agree in one.

June 3. The Relator asked her further about this Mystery of the Three in One.

Answer. The Father, Son, and Spirit are in Union: These three agree in one, and there's no disagreeing or Differences between them: But there are various

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Dispensations to the Creatures Capacity. So there are three.

First, *The Father*, that in his Love sent the Son to reconcile Sinners to himself.

Second, *The Son*, the Word, who was sent; that took our Nature, to redeem us from all Iniquity, and to bring us to the Father.

Third, *The Holy Spirit*, who was sent by the Father in CHRIST's Name, to manifest this Love of the Father, and of the Son to the Creature: Which could not be manifested unto him, but by the Spirit of God, who quickens them that were dead in Sin: And teacheth and leads the Soul into all Truth.

Q She bawing said, that her Sanctification, as well as her Justification, did proceed from CHRIST; Mr. Adderly asked, how she proved it?

A. I believe that out of the Side of CHRIST did issue both Blood, and Water. Blood to take away the Guilt of my Sin; and Water to wash away the Filth of my Sin. So that from the LORD JESUS CHRIST doth issue both my Justification, and my Sanctification: He is made to me, Wisdom, Righteousness, Sanctification, and Redemption, 1 Cor. 1. 30.

A Maid that was a *Moor*, not born in *England*, being in Affliction, both in Soul and Body, came to her, telling her of her sad Temptations. Their Discourse were as follows;

Maid. I am sore assaulted by Satan.

S. Wight. CHRIST is lifted up, and held out to you, as the Brazen Serpent was in the Wilderness. Tho' you are stung by the old Serpent, yet healing is in CHRIST for such as you: Shall your Sin seperate from CHRIST?

Maid. I know it shall not, if CHRIST were willing to save me, for he is able to do it.

S. Wight. Do you question the Willingness of CHRIST? He is your King, and he will save you. He is as willing to heal you, as you are to be healed. He gave his Life for the Ungodly, and Sinners; therefore he is willing to save them. Do you desire after CHRIST?

Maid. Yea, I desire him with all my Heart, I long for him.

S. Wight. It's he that works the Will and the Deed : He works that Desire in you.

Maid. I feel that God is angry with me.

S. Wight. His Anger is but for a Moment, but his Mercy is for everlasting.

Maid. Yea, if I could but believe it.

S. Wight. Do you see a Want of Faith ? That's your chief Want : If you had Faith, you had enough ; and this is true Faith, to believe that CHRIST died for you the chiefest of Sinners.

Maid. I am a filthy wretched Sinner.

S. Wight. Who was a Sinner like me ? Who was worse than Mary Magdalene, than Peter, than Paul ? Yet they obtained Mercy. Are you tempted against your Life ?

Maid. I am often tempted against my Life.

S. Wight. Why, what causeth it ?

Maid. Sometimes this, because I am not as others are. I do not look so as others do.

S. Wight. When CHRIST comes and manifests himself to the Soul, it is black in itself, and uncomely ; but he is fair and ruddy, and he clothes the Soul with his Comeliness that he puts on it, and makes it comely therein, and in him the Soul is all fair, and there is no Spot nor Wrinkle, nor any such Thing ; because he hath cleansed it by his Blood from all Sin. It is not you that do it, but CHRIST that will do it : As he saith, This is my Covenant, I will be merciful to their Iniquities ; and I'll give you a new Heart ; I'll put my Fear in your Heart, I'll write my Law there. Though the Soul cannot believe at all, yet he remains faithful, and cannot deny himself : He doth not say, he will not, but he saith, he cannot deny himself.

Maid. He may do this for some few, but not to me.

S. Wight. He doth not this to one only, nor to one Nation only ; for, many Nations must be blessed in him. He came to give his Life for a Ransom for many, to give himself for the Life of the World. He is a free Agent, and why should you exalt yourself ?

Maid.

Maid. *I had a Light followed me, but now he is hid from me.*

S. Wight. The House of Jacob was the Church of God: And yet he hid himself from them.

Maid. *I am a dry barren Ground.*

S. Wight. CHRIST will pour Water on the dry and thirsty Land. He satisfies the hungry Soul with good Things. It's done by CHRIST already, for poor barren Souls. There is nothing now to do but to manifest it by the Spirit to you. You know God hath made you, and he bare you up all this while. Do you think any could do this but God? And hath he done all this for you, and do you think he will not deliver you? Did he hear and carry the *Israelites*, that had been Bond-slaves in *Egypt*, through the Wilderness into *Canaan*, notwithstanding all their Sins and Provocations, and Hardness of Heart; and will not he hear you, and carry you out of yourself, and place you on himself, though you are a Bond-slave to Sin and Satan? He works, and none shall let him. Who shall let this mighty God? Shall Sin or Satan? He works where he will, and when he will. Tho' he tarry, wait for him: For he that shall come, will come, and will not tarry.

June 2. A godly Man came to her, and said, he was convinced in his Conscience to come, to enquire the Truth about an ill Report he had heard, and judged it was false: It was this; Some great Persons having come to see her from *Westminster*, and she being told thereof, that she said thus, *A greater than Solomon is here*; as if she gloried more in herself, than in the Work of CHRIST in her. To whom she answered thus: *It is far from me to glory in myself, but in my Infirmities, to lie down in my Shame, and to have Confusion for my covering. In my terror it was far from me, and now seeing a Glimpse of the Love of God, it doth humble me thoroughly, which nothing else could. And now, if I should glory in this Work, and not in exalting CHRIST, it would be as great a Sin as ever I committed yet, except the Sin of Unbelief.*—The Truth was thus; One Day, among others that came, one told her, there were some that came far, and
desired

desired to hear her speak what GOD had done for her: She answered saying, *The Queen of Sheba came far to hear the Wisdom of Solomon; but behold, a greater than Solomon is here.* CHRIST himself, working a new Creation in the Soul; to turn me from the ruling Power of Satan, and utter Darkness, to his everlasting Light; to turn a Prodigal to himself, even me, who was as bad, or rather worse, yet me hath he turned. It was his Work to turn me, therefore he deserves the Praise; to clothe Legion in his right Mind, and set him at his Feet, yea even in his Bosom. It was his Love indeed to such a one as I. This I say, that CHRIST may have the Praise of his own Work, and none else, because he did it himself alone.

This was what she said at that Time to those from Westminster; and many more being there in the Room, and her Voice, through her Weakness, being very low; so that whether some heard her speak but Part of the Words before said, or some that it was afterwards related unto, God knoweth: But be that as it may, it is certain some did detract from and wrested her Expressions; and thus raised an ill Report. *If the Receiver be as bad as the Thief, one had need be cautious, lest we receive prohibited Goods.* Other false Reports some have made; and others were not wanting, in spreading them. But this may be as an Item to all, to take heed what they hear, and of whom; and to warn all that are professed Christians, not to come short of *Aristides*, a professed Heathen, who used to lend but ONE Ear to a Party present that informed him against one absent, and to lay his Hand on his other Ear, signifying to the Reporter, that he would reserve ONE Ear also for the Party absent, and not judge the Case till he heard the other. Shall not *Aristides*, and Heathen *Festus*, rise in Judgment against many in our Generation, and condemn them? When we see how *Festus* also would not pass Judgment against *Paul* being absent, though he had Information against him, not by one, or two, but by many; and those also being of his own Sect, and Religion, and of special Note and Strictness amongst them; yet being desired by them, he refused it, saying, *It is not the Manner of the Romans to deliver any Man to die, before that which is*

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accused have the Accusers Face to Face, and have License to answer for himself, concerning the Crime laid against him. Acts 25. 15, 16.

June 8. A Clergyman from Yorkshire came to see her, and after talking to her a little, he put the two following Questions to her :

Question. Whether Persons that rightly believe in Christ, do not first feel their great Need of him ?

S. Wight. The Gospel is the Ministry of the Spirit. He convinceth of Sin, because they believed not : and shews what great Need they have of CHRIST : And till then they never rightly believe. I have found it hath been so with me. No Sin is like the Sin of Unbelief. The Enemy is the grand Enemy of the Soul : That Sin is the grand Sin of the Soul. Though it be the great Sin of all, and the damning Sin : yet JESUS CHRIST not only bid such a one believe, but give it to believe.

Quest. Whether many are not worse by hearing the Gospel of Grace in CHRIST to the Ungodly and chiefest of Sinners ?

S. Wight. Many are worse, and many are better. The Word by the Gospel is to be preached to the World of Sinners ; that is, the Word which became Flesh. That CHRIST came not to be ministered unto, but to minister, and to give his Life a Ransom for many. He is not to be ministered unto by Works of our Righteousness, or our preparing our selves first for him, or any Worthiness in our selves ; but to minister, that is, to supply our Wants ; first the Spirit, and therewith Righteousness, Peace, and Joy ; which make an empty Soul full indeed ; and to give his Life, not to sell it to them that have Money, but to give it to them that have none : His Life, no less Price : A Ransom for us Bondslaves, that were in Bondage to Satan, Sin, and Corruption : For many, for a Multitude that none can number ; so they are indeed, if all be gathered together : Though but a few in Comparison of the rest : For many are called, but few are chosen. It's there for many, here for few. Many are called by the Word to Believe, and to Repent:

pent: All, where the Gospel comes: But few are called out of their sinful State.

June 10. 1647. It being now above Seventy-five Days since she did eat at all, and full Sixty-five Days since she did sip or Drink two Days together, her drink being only fair Water, for about twenty Days, and since that some small Beer; and both these only once in two, three, or four Days; of late in four or five Days; and then no more till about so long after; she having never been able to stir out of Bed since *April 6*, being sixty-five Days, through her great Weakness, (especially in her Head, by her so Beating it against the Walls in her Terror,) and now she being very weak, unlikely to live, unless she took somewhat; (except he who so miraculously had upheld her so long should hold out the same good Power and Goodness still unto her; she not having taken so much as a Sip of any thing at all, for four or five Days last, nor so much as moistned her Mouth or Lips in all that Time; and had enjoyed very little rest, for a week together, or more,) The Relator perceiving it now, (as from time to time formerly,) spake to her about eating and drinking somewhat.

S. Wight. I am not hungry nor thrifty.

Relator. I have sometime neglected my Body, till I saw I must not wrong the Temple of the Holy Ghost: And then I durst not but eat, though I had no mind to it; because 'tis an ordinary Means of preserving Life and Health.

S. Wight. I cannot do it. I do not abstain out of Wilfulness, for I would if I could: Nor have I any Command or Temptation in my Spirit against it, as if I should not: But it is because I cannot. When I have tried, I am the worse by it, I cannot digest it, and the Smell of it Hurts me.

The Relator durst not then further urge her: And being ready to depart, she entreated his visiting some of the despairing Souls that had been with her, and to pray for them; and for herself, that she might quietly submit to the Will of GOD, to live or die; for she found not such Contentedness to live, as she desired, but rather longing to be dissolved, to be with CHRIST, which was best of all for her.

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So he left her more drooping, weak, and pensive; than at any Time; she now to the Eye of Man, drawing near to Death, as he apprehended, and was much affected with it, and spake of it to some.

But he yet remembering some Expressions of Faith, that she had uttered before, touching the raising up of her Body, as well as her Soul, he had Hopes the LORD would yet raise up her Body, to the praise of his Name, and the refreshing of others, that are despairing, disconsolate Souls. And now *behold and see the LORD's doing for it is marvellous, and worthy to be remembered.*

That Day, about Ten of the Clock at Night, and all that Week before going, especially on, and since *Tuesday* before said, she had these Words following her, and still as it were spoken to her again and again, *viz.* *With long Life will I satisfy thee.* *Plas. 91. 16.* At first she took it meant of Eternal Life in Glory, and rejoiced in it. But when it was opened to her, to be of long Life here, she thought that would not satisfy her; and therefore she would not regard it; being so desirous to be absent from the Body, and to be present with JESUS CHRIST, A little Glimpse of him that she felt, was so sweet that she desired the full Fruition of him, that she was not so contented to live, as was meet; and as now (having a Sight of it) she desired Prayer for her, that she might be; and that she might quietly lie down at the Feet of God, to do with her as he would: that she might not be so weary of the Condition the LORD allotted to her. About ten at Night, this came in, as if it had been whispered to her Soul from God: *Thou hast not wearied me with thy Sacrifices, but thou hast wearied me with thy Sins: Yet I, even I am he, that blotteth out thy Transgressions for mine own Names sake: And will remember them no more for ever, no not for ever. Thou art mine, my Desire is towards thee. I will heal thy Backslidings, I love thee freely, and forgive all thy Sins for my Names sake, as though they had never been committed. Come and see, how I have loved thee! How I have ever loved thee! Behold and admire this Love of mine! Fathom this Sea of my Love if thou canst, which drowns the Multitude of thy Sins, and see how I have ever loved thee from Eternity, with an endless, boundless and everlasting Love:*

Love: The Number of thy Sins, and Multitude of thy Transgressions against me, shall never be able to separate the Union that I have made between thee and me. [Jer. 31. 3. Rom. 8. 35. 39.]

This Manifestation exceedingly melted her heart; and the more abased her Soul before him: And she said, LORD, what wilt thou have me to do? It was answered as that to Paul [Acts. 22. 10.] *Arise and go to Damascus, and there it shall be told thee what thou shalt do:* So (it was given her to understand, that she must arise from that sinful Condition, and go, out of herself, to CHRIST, and he would tell her what she must do. And as he said to Paul, [Acts. 26. 16.] *Rise, and stand upon thy Feet: For I have appeared to thee for that Purpose, to be a Minister and a Witness, both of the Things thou hast seen and in which I will appear unto thee.* So GOD had bid her Arise, and he had raised her Soul from the lowest Hell; and now he perswaded her, that he will raise up her Body also: That she might be a Witness of the Grace of GOD, to minister to others, what he had administered unto her. And that as Paul should be Witness, both of the Sufferings of CHRIST for him, and of his own Sufferings for the Name of CHRIST: So she should be a Witness of both in the like Manner, and set to her Seal, that GOD is true, in whatsoever he hath spoken, and cannot deny himself. And as Paul, when he was to live, and to suffer many Things, said, *None of these Things move me, neither count I my Life, dear unto myself, so that I may finish my Course with Joy, and the Ministry.* [Acts. 20. 24] So she did not count her Life dear to herself, no not her being with CHRIST, which is far better then this Life, being confident, that she should finish her Course with Joy: And now she must testify and minister that Grace of GOD that she had received, unto others.

Other Places of ministering to others were brought in to her, besides that of Paul. Another was of Peter's Wife's Mother, Mark. 1. 30. *Anon they tell JESUS of her, and he came and took her by the Hand, and lift her up, and immediately the Fever left her, and she ministered unto them.* Not to CHRIST only, but to others. And so must she. As CHRIST himself came not to be ministered unto but to minister.

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A *third Place* was, *Luke 5. 20, 25.* where CHRIST said to the Man that was sick of the Palsy, *Man thy Sins are forgiven thee.* There he first cured the Soul, and then the Body, saying, *Arise take up thy Couch.* And he arose, and went and glorified God, declaring to others what God had done for him.

Besides those three Places of ministering to others, there were *six Places* more brought to her of such as JESUS CHRIST raised up by his Power, and they were set on with Power to her Soul. One was *Luke 7. 11.* CHRIST said to the Widow's Son, *Young Man, I say to thee, Arise; and be that was dead sat up, and began to speak.* Yet she desired, that she might have a Place more particular. Then was given in that in *Luke 8. end;* where CHRIST said, *Maid, Arise.* And after that a third Place, *Mark 10. 19.* It was said to the blind Man by CHRIST's Disciples, *Be of good Comfort, Rise, He calleth thee.* He called, that would make him whole.—(This was suitable to her, whose Eyes were so weak and dim.)

A *fourth Place*, *Acts 9. 34.* Peter said *Aeneas, JESUS CHRIST maketh thee whole;* and he rose immediately.

A *fifth Place* was, *Acts 3. 6.* In the Name of JESUS CHRIST of Nazareth arise, and walk: and he arose immediately, and leaped, and praised God: So thou in the Power, and Efficacy of the Power of JESUS CHRIST of Nazareth, arise and walk, JESUS maketh thee Whole. Then had the Faith given her, and Power instantly, that she should Arise: but her Mother being asleep in the Bed with her, she forbore till her Mother did awake in the Morning.

Yet there came one Place more (more full, more particular, and more familiar,) *Mark 5. end.* *Talitha cumi, Damsel, I say to thee, arise; and straight-way she arose, and walked.* And he commanded that somewhat should be given her to Eat. Here was her Eating, Arising, and Walking. And a suil Perswasion was given her therewith, that so it should be with her. Thus she lay fully confirm'd therein, not sleeping that Night at all, but enjoying sweet Communion with God till the Morning. And *June 11.* when her Mother awoke, and was arising, she spake to her with Tears

in her Eyes, being grieved, that (through that fore-said Penitiveness) she had not spoken a Word to her Mother, and thereby might offend her; intreating her Pardon, which was as soon granted, as asked. Then she declared what sweet Refreshings the Lord had given in that Night, with Power to her Soul, in Behalf of her Bodies restoring, and named the several Places before said, the *Chapter and Verse*, as they were given in to her that Night, so as they never had been before; desiring the Maid that tended her, to turn to the *Scriptures*, one by one, which she did, and read them to the last, she declaring what Power came with the Words into her; the last Place being, *Damsel, I say to thee, Arise;*—and he commanded that *some what should be given her to eat.* So now she desired they would give her *something to eat*; it being demanded what? she would they should give her some *Broiled Fish*: Which was a strange Expression to them, from her, that had not eat a Crumb of Bread, or other Meat in *Seventy-six Days*, nor so much as wet her Lips for the last four or five Days. But she speaking with such Power and Evidence, they believed. Fish was got, and broil'd, and brought to her; and she, with Joy in the Lord, did eat of it heartily before them: And said, *She did eat it, because JESUS CHRIST had sweetned it before: Therefore she said, she found as much Savour and Satisfaction, and Delight in it, as if she had all the Dainties and Delights in the World.*

Having eaten, and been refreshed, and blessed the LORD, (not finding the least Distemper, or Inconvenience thereby) she then called for her Clothes, tho' she had not been able to arise, no nor to hold up her Head any while in the Bed, since the 6th of April, to this 11th of June, being Sixty-six Days: Her Clothes being given her, she put them on, and arose and stood on her Feet, and sat down in the Chamber, joyful in the LORD, receiving no hurt thereby. When she called for the Fish (as she said) she had this Apprehension cast into her: *Thou hast fasted long, thou shalt fast no longer: It was but to make my Power known to the Sons of Men, what I have done, and what I can do.*

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Thus the LORD gave a prolonging of her Life, by Faith in the Name of JESUS CHRIST of Nazareth. Thus by Faith she did *Eat* and *Arise*, and believed she should *Walk* also. The two former she did that Instant June 11. The third was reserved to try her and others, till the LORD should see fit.

She sat up daily from June 11. 'till the 25th. being Midsummer Quarter-day. Yet she remained weak. Her Mother and herself before June 25. had desired that such as had sought the LORD for her, might solemnly praise the LORD with her, for so answering Prayer for her Soul and Body. It was concluded to be June 26th. When Behold, the LORD gives in the third Mercy before believed and hoped for, the very Day foregoing it, that ther Mouths might be more filled with the high Praises to GOD, for this Addition, viz. That by Faith she was strengthened, (as before to *Eat*, and to *Arise*, ; so) now to *Walk*. And thus it was, (as herself related it the same Day, viz. June the 25th, 1647.) the Night before it she was very ill, 'till about two in the Morning: Then it was hinted into her Spirit, that formerly the LORD had promised to her, that she should *Arise*, and *Walk*, and *Eat*: And as he had performed two of them, in causing her to *Arise*, and to *Eat*; so now he was to fulfil the other, in causing her to *Walk*. Then several Scriptures were brought in to her, with *Life and Power*. amongst others, these Acts 3. 6. Peter said to the Cripple, *In the Name of JESUS CHRIST of Nazareth, Arise and walk; and immediately he received Strength, and stood and walked, and praised God.*

Another was Job. 5. 8. *JESUS said to the Man at the Pool, Rise and walk: And immediately the Man was made whole, and walked.* Another was Dan. 10. 17. 19. *When Daniel was weak, one from God touched him and said; O man greatly beloved, fear not. Peace be unto thee; Be strong, yea be strong.* He was weak in Spirit, and in Body; and here it was twice said, *Be strong*: And now he was strengthened in Body as well as in Spirit; And he said, *Let my LORD speak, for thou hast strengthened me.*

Another Place was Cant. 2. 10. 11. *Rise up my Love,*

my fair one, and come away, for the Winter is past ; (with this Pharaphrase) The Winter of Afflictions and Temptations is past, and the Summer of Joy and Conlolation is come : And the Sun of Righteousness is risen, which makes it a Summer indeed.

The last Place hinted in, was *Eph. 3. 16. That he would grant according to the riches of his Glory, to be strengthened with Might in his Spirit in the inner Man.* This (said she, in teleating it in the Morning) was spoke to me, and I did believe it was so absolutely. And as *Daniel* was strengthened immediately, *so I was strengthened immediately ;* and was vile, and would be more vile in mine own Eyes, that the Lord alone may be exalted.

Thus she told her Mother, and another Christian Friend, and said, she had received Strength.

Having declared this with Joy in the Lord, in the Morning, *June 25th* then she herself opened her Head and combed it, which she durst not suffer to be done the Day before, no nor for above twenty-four Weeks before ; it was so exceeding weak and ill ; through so beating it in her former Terror, that she feared it would not hold well together, if it were opened ; and of late she had not bodily Strength to do it, 'till that Morning. And now having dressed it, she neither fainted, nor got cold thereby : But desired her Mother, with the Maid, to call on the Lord, who is worthy to be praised ; she got up immediately, and stood on her Feet, and Walked and praising the Lord. She not having walked, nor had so much bodily Strength in *Four score Days* before : Namely, not since the *sixth of April* before said,

Thus the Lord the more fitted her for rendering Praise to his Name the Day following. And hereby he gave into her Friends greater Encouragement, and the more Occasion of high Praises to our God.

June 26th. The Day appointed thereto being come, there meet together *Mr. Barker*, Minister of *Garlickhill, London*, and the Relator, *Mr. Sprig*, *Mr. Brag*, and *Mr. Isacc Knight*, lately of *Holland*, with many other Christian Friends, to magnify the Lord with them. It was a sweet and Joyful Day to many there assembled : Much of God was seen therein. She

She walked down, from an upper, to a middle Room, the Place prepared for the Duty ; she being veiled ; the LORD having made her the more low in her own Eyes, and having the more melted and humbled her Soul, by the Grateness of his Goodness towards such a one.

The Occasion of the Meeting was declared : Many of the most material of the former Passages of the LORD's special Providence, being related, in a Way to exalt the LORD alone, and not a worthless Creature.

Praises were then rendered to the Name of the LORD, which is exalted above all Blessings and Praise, especially with respect to his Mercy, to Soul and Body, and to the glorious Attributes of God, manifested herein.

Some Instructions, were also given for Direction and Furtherance herein, both to herself, and to her Mother and to all present. Amongst others, some from 2 Chron. 32. 25. *P. + Hezekiah rendered not again according to the Benefit done unto him ; for his Heart was lifted up, therefore there was wrath upon him.*

Whence was Observed :

1. That the Mercies of God requires rendering unto God, Rendering the Glory thereof to him.

2. That the Measure of rendering back that the LORD looks should be endeavoured, is, according to the Benefit done to them.

3. That all Neglect, of Thanks, or rendering again, Springs from Pride, (or the lifting up of the heart,) that's the Root.

4. That the LORD's choice Servants are very subject to the fearful Sins of Pride and Unthankfulness.

5. That the wrath of God is against Pride and Unthankfulness : The LORD takes it heavily when his People walk proudly or unthankfully. The first was then insisted upon, which being opened, confirmed, and applyed, and Praises further rendered, with Prayers suitable ; there was then a Time of bodily refreshing in a chearful Manner, after the midst of the Day, eating and drinking of what was sweet and Pleasant, that it might not be as a Day fasting. This was but short and moderate, that it might be no Hinderance, but rather a Furtherance to the main Work then intended. Having

eaten, and blessed the LORD, further Instructions were given from the Words of our LORD JESUS to his own Disciples, in *Luke 10. 20.* *In this rejoice not, that the Spirits are made subject to you; but rather rejoice, that your Names are written in Heaven.*

Wherein is held out in this.

1. *That evil Spirits have been made subject to CHRIST's Disciples, and so they shall be, Mark 16. 17. 1. Cor. 6. 3.*

2. *That the prime Cause of Rejoicing is, that one knows one's Name is written in Heaven.* He is known there what he is, he is of esteem there, he hath Interest there, and Happiness there.

3. *That even the Disciples of JESUS CHRIST are prone to be carnal, or fleshly, in rejoicing, and not so spiritual as is meet:*

Praises (with Prayers) again and again being given in the Name of JESUS CHRIST, and those for whom nothing is prepared, being remembered, (*Nebam. 8. 10.*) and Conclusion being made, the Assembly in convenient Time were dismissed; many being greatly refreshed in the LORD; who had thus exalted his own great and glorious Name, in causing Light thus to shine out of Darkness, restoring her Soul from so deep Despair, and thus wonderfully raising up her Body, that had been long, to the Eye of Reason, ready to see Corruption. And as her Brother Mr. Jonathan Vaughan, before her Soul's Enlargement, had writ from Oxford confidently, that JESUS CHRIST would deliver her; so he having been brought to London by a good Providence just at that Time, to see it done; when he was turned to Oxford, before the end of April, 1647. he writ thence, *That he made no doubt but the LORD would restore her Body also to its perfect Health, though then it drew near to Death.* His words were these:

Most dear Mother, I am constrained to confess with Thankfulness, that it was an Almighty Providence, indulgent to me, which brought me home to you in a most seasonable and acceptable Time, in which I have both heard and seen the goings forth of the LORD towards my choice and precious Sister, to be in Love, Mercy, and Peace: The strong Man is dispossessed by a stronger; CHRIST (the Hope of Glory)

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reigning in her, I make no Doubt, but the great Physicians the good Samaritan, who hath poured into her wounded Conscience his Wine and Oyl, will restore her Body to it's perfect Health, whereby she may be able in the Land of the Living, to declare the Riches of the free Grace and Love of God to poor Sinners.

June 30. being the Monthly Fast-day, she went to Great Alballows, London, it being near Lawrence Pountney and heard Mr John Symphon there, [he having known her Soul in Adversity, was desirous to have helped her in the Day of Praises; but was hindered by his Preaching that Day elsewhere; Mr. Prime, the Minister of Lawrence Pountney, had an Impediment that hindred him also, when he was desired.] After the Fast-day's Sermons were ended, her Heart was drawn out to go to two Women that were in deep Despair, for refreshing them by the Comforts she had received, being gratefully affected with their sad Conditions: And the Day following, being July 1. she so went to another Woman in like Condition: one of the former Women, and this, having been with her several Times of late, since her Soul was comforted: By speaking much to them, and by going so far, about a Mile to and fro, this Day, and about as far the Day before, she was much wearied and spent; so that her Body was in Weakness for some Days after. And this was the more increased by thy Resortings to her daily of many in London, who would draw out Expressions from her, to her further spending of her small Strength. Hence, that she might be the more retir'd, and recover Strength for further Service among the little ones, that are afflicted &c, her tender Mother did procure for her a Place at High-gate, near a Friend there, a few Miles distant from London.

The Night before her retire into the Country, was July 4th, which was the Lord's day, it being but three Days before her Removal into the Country, she had a Dream or Vision, which left so deep an Impression on her Spirit, that after she arose she wrote it down and related it to her Mother, and then to the Maid, by whom the Relator hearing of it, asked her about it, and

and desired to see the Writing: The Substance of it was this :

On Saturday Night last, I was in a Dream, in great Terror, and so quaked that the Bed did shake under me : so I wept, that my Face was wet when I awoke. I apprehended myself violently hurried down a very steep Hill, and being therewith terrified, it was darted into me presently, that it was the Hill where the Swine that were possessed with Legion ran down violently into the Sea, that was at bottom of that steep Place. And as I was thus hurrying down the same, I saw, as I apprehended, Horses, red and white and black, and of some other Colour, were running down before me. And being thus carried down a great Way, and through the Depth of it, and thro' the darkness that was, I could see no bottom to it ; being overcome thereby, I cried out to GOD, LORD help, I perish, I perish, I am not able, I am not able to go down it. And wept. A voice presently answered me. I am able to carry thee upon Eagles Wings. And instantly, one like the Appearance of a Man but the Glory of him was so great, I cannot express it, came, and took me in his Arms, and carried me down to the Bottom of the Hill. And then he said to me concerning the Appearance of the Horses that were hurried down before me ; They are all thy spiritual Enemies, and I have trampled them under my Feet. And then he carried me in his Arms to the Top of the Hill, and then, and not 'till then, he told me the Reason why he carried me first down to the Bottom of the Hill, saying I could have carried thee at first to the Top, and not to the Bottom : But thus I did, that thou mayst prize my Mercy the more, in delivering thee from the lowmost Hell, and that thou mayst prize Heaven the more. And he further said, I have gone before thee, and have made crooked Places straight before thee, and have broken in Pieces the Gates of Brasse, and have cut in sundry the Bars of Iron ; I have done it for thee. He that carried me, and spake thus to me, was so glorious, that's beyond what I can express. Upon this I awoke, my Cheeks being wet with weeping : And considering and musing about it, immediately this was brought to mind : Wherein have I made thee accepted ? Is it not in my beloved Son, in whom my Soul delights ?

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The Glory of this was so great, she could not tell how to set it forth; and then was it brought to her Mind, that it is called in the Scripture, *Riches of Glory, Glory of his Grace, Riches of his Grace, Exceeding Riches of his Grace.* In the Morning she caused the Maid that attended on her, to turn to the Places, and to read them.

The Lord having thus carried on his own glorious Work in an Earthen Vessel, and brought Things to such a sweet Period; we may conclude with Joy in the Lord, having heard herein of his so marvellous a Work; of one he hath brought from the Jaws of Hell, to the Joys of Heaven, from such Terrors, to such perfecting of Praise out of the Mouth of a Babe; Enabling such a one now, so to improve and make Use of the holy Scriptures to despairing Souls and otherwise. Raising up not only he Soul, but her Body also so wonderfully, by Faith in his Son, first, to Eat; second, to Arise; and third, to Walk.

And now, is this nothing to you, O ye that pass by, you that read, or that stand, or sit by? Is there nothing that the Lord here speaks to your Heart? Mic. 6. 9. *The Lord's Voice crieth to the City, and the Man of Wisdom shall see thy Name: Hear ye the Rod, and who hath appointed it? Hath the Rod a Voice? Doth the Rod of Affliction speak to thee? Dost thou fear what it saith? And doth this Work of God's Wisdom and Mercy speak nothing to thy Soul? If thou would desire to make the best Use thereof, but sett thou art not such a Man or Woman of Wisdom, as to see and hear so fully as thou desirest, what it may speak to thee, What Honey may drop to the oint of this Rock. And therefore thou desirest to be helped therein.*

Question. *What Benefit may come to us from this Consideration?*

Answer. Much every Manner of Way, if the Lord will be pleased by his Spirit to put an Edge to it, and set it home to our Hearts with a strong Hand.

Obs. 1. That therefore the Lord's special Works, the Workings of his Holy Spirit, being honourable and majestic

majestical, are to be sought out (as most precious Things) of all that have Pleasure or Delight in them. Seeing he hath done them to be remembred, why then is there a Slackness in any of us (who profess we delight in God and love him) to search out such special Works as these, when we hear some hint of them? Thus robbing God of that *Honour*, and ourselves of that *Good*, that might have accrued thereby, and shewing ourselves like the *brutish Man*, Ps. 92. 5, 6. Ps. 28. 4, 5. Isa. 26. 11.

2. *That we think not strange if we hear of some in deep Despair*, and judge not hardly of such as speak great Things against themselves; but rather judge what a great *Burden* is the least Sin, if it be felt as 'tis indeed. This is the Fruit of Sin, such may be nearer the Enjoyments of Mercy, than *Sinners in Zion* that are at *Ease*.

3. To be a Caution, and as a Warning-Piece, both to all Superiors and Inferiors. 1. To all Superiors, whether Husbands, Parents, Masters, or any Officers in Church or State, to beware of urging any, by any Means, to do, speak, subscribe, or act any Thing against their Conscience, or with doubting Conscience, though themselves are persuaded of the Lawfulness of the Thing, as it was with her Superior. For, (see Page 6) this was one of the first chief Occasions of this so terrible Condition to this lately afflicted Handmaid, for divers Years, and was no small Occasion of Trouble to the said Superior afterwards.

4. The like Caution may be also to all Inferiors, to Wives, to Children, to Servants, Flocks and Subjects, against fearing Man that shall die, more than the living God, and obeying Man rather than God, by doing, speaking, or acting of any Thing to please Men, that the Word or Conscience shew to be displeasing to God; lest for your so doing, your Terrors and Punishments may be as great, or greater, than those of this Handmaid, for the like Offence. Yea, lest God tear you in Pieces, and there be none to deliver you, Psalm 50. 22 and.

and left both you and your Commander repent when it is too late.

I heard of a Maid in *Suffolk*, whose Parents feared she would grow too pure and precise, and on a *Lord's-Day Evening*, her *Mother* bid her do some Work, which she judging unlawful, intreated to be spared in it; but her Father threatening to beat her, she did it, and the next Morning she kept her Bed, and so she did many Weeks together thro' it, being terrified in Conscience for preferring Man before God. Being unfit for Work, it repented her Parents, and herself too late. I never could hear that she afterwards got any Comfort.

Also a young Gentleman, being a Scholar, of whose deep despairing of ever being saved, and of his strong Persuasion that he should be damned, the Relator, with many other Preachers and Christians, had Notice, and sad Observation. His Father a Gentleman in the Country, brought him up to *London*, to procure some to speak to him, and to pray for him, having him present with them. This Christian Duty was solemnly performed by them, in several Days of Fasting and Prayer. The Beginning and first Cause of these Persuasions was, because of the Oaths and Subscriptions imposed by the Governors in the University, which he submitted to (with the Multitude that stuck not at them) though he had his Conscience warning him, yet thus doubtingly, or against his Conscience, he yielded to the Ordinances of his Superiors. But his thus doing brought great Sorrow on his own Soul, and on his Parents and Friends that sympathized with him. Among others, the Relator could more sympathize herein, than many, because he had been much afflicted himself for his University Oaths and Subscriptions; but yet had found, that though his Sin abounded therein, (it being done with a staggering, or worse, with a reluctant Conscience) yet the Grace of God had the more abounded, and been magnified towards him, in manifesting that he had forgiven so foul and heinous Sins.

After all Means used with this young Gentleman, many several Days, he returned home more wounded
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and terrified, because so many had taken so much Pains with him, and he was no better, and therefore far the worse in his Account; as he shewed after his return home, in many sad Letters, in black Lines, to the Relator? and because *he could write no other Language but the Language of Hell* (as he said,) *he therefore would cease to weary him with it.* And so he ceased Writing. And although since that Time, the Lord hath given him Hopes of his Love, in pardoning his Sins and Transgressions; yet these sad Examples (and many more of like Nature that might be produced) may suffice for a Warning to Heads and Governors in Universities, and Corporations, and to all Magistrates, Officers, Masters, Husbands and Parents, all Superiors whatsoever, to beware of laying on heavy Burthens, by Oaths, Subscriptions, or Commands, on any Persons, whose Consciences when they are distressed, they are never able to relieve or release from hellish continual Fears and Torments.

And for all Persons to keep *the Heart and Conscience fearing God above all.* Luk. 12. 4. 5. Acts 5. 29. Luk. 14. 26, 27. Heb. 10. 26, 27.]

5. Learn hence to fly censuring the most vile and desperate of all Sinners. Say not, *they are Reprobates*, though they are damn'd already in their own Perswasion; as this Handmaid was.

6. Be not weary therefore of using all good Means for help to such as are hopeless and desperate. The Lord may come in the *last Hour*. *He is not weary nor faint in seeking your Good daily.* However, your Labour of Love is accepted of the Lord.

7. Limit not the Holy One of Israel to any outward Means whatsoever, seeing he gave this Handmaid faith and glorious Joy in himself, when she was struck deaf and blind, that till that Deafness was as one in Hell already: But rather believe the Proverb, *Jehovah will be seen in the Mount.*

8. Exalt

8. Exalt the LORD the Creator alone, and not the Creature; Say not, *What a one is he?* But, *What a God is he!* in all reading, or speaking of her, or to her. For the LORD is jealous of his Glory, and will not give it to an Image.

9. Behold here, what's the most effectual Means of humbling the Heart and melting it, and of furthering Faith and Love; and what's the greatest Support and Comfort in the greatest Troubles and Burdens about Sin; namely, the Discovery of the abundant Grace of God, in justifying the Ungodly, in giving his own Son to reconcile Enemies, and the Love of CHRIST, while we were in our Sins; and that nothing in us that is lovely, that yet he so loved us, and that he gave himself for us.

Tenthly, and lastly, Let all such as read or hear these wonderful Dealings of the LORD herein, consider how it is with their own Souls.

First, If the LORD hath sealed thee by his Spirit to the Day of Redemption; in the Spirit magnify God, and feed on him, and on his Son's love daily; in the Gospel-promises and Privileges: And the more thou hast received, be the more humble, and thankful to God, and serviceable to him in the Power of his Son, and the more pitiful and tender to others, considering thyself.

Secondly, If thou hast no Experience of such kind of Speakings of the Spirit to thee, or of such Manner or Measure of Faith as here is mentioned, 1. Do not grieve, or cry down what thou knowest not. 2. Envy not others. 3. Be not dejected, because more is given to others, than to thee: But bless the LORD in his various Dispensations, that best knoweth what Kind and Measure is best for all: Pray for more Pourings out of his Spirit upon his Sons and Daughters, as he hath promised to do in the last Days.

Thirdly, If thou art of a sorrowful Spirit, by reason of Sin, fearing because it is so, and so with thee, that there never was an effectual Work upon thy Heart,

Heart, finding such Power of Sin and Corruption, such Dulness, Coldness, Hardness of Heart, Laziness, Filthiness, Pride, Selfishness, or the like Baseness: Look not thou so much backward in toiling to make out the former Work, and still questioning about it, and how bad thou hast been, and art since; as forward, at that abundant Grace herein magnified and advanced to them that yet are afar off, without GOD, Ungodly, Enemies to him, to unfitted, unprepared ones, to the chiefest of Sinners.

Fourthly, If thou hast desires after full Enjoyments of JESUS CHRIST, and some Hopes that he is thine, but no Assurance of it, *bless the LORD, and be thankful to him, that hath done so much for thee that didst more desire Sin and Vanity; but rest not in such Desires, but seek and press hard for Assurance.*

And lastly, If thou hast long sought and waited for Assurance that CHRIST is thine, and yet hast not attain'd it: 1. Beware of Murmuring and quarrelling against GOD by this her Example, seeing how grievous to her Soul her Murmuring hath been. 2. Despair not, because she obtained Mercy, that was so deep in that Sin. 3. Wait humbly and patiently on the LORD, that hides himself, that thou mayst still seek, and the more prize his Mercy, when at last he shall manifest it to thy Soul. For therefore will the LORD wait, that he may be gracious to you; and therefore will he be exalted, that he may have Mercy upon you: For the LORD is a GOD of Judgment. Blessed are all they that wait for him, *Isai. 30. 18.* A Power to wait, is also from him that bids you wait; and promiseth, that they that murmured shall learn Doctrine, And to put his Law into our heart, Namely, to enable us to what he commands us. The GOD of all Grace perfect the good Work he hath begun in thee, To him be all Glory by CHRIST JESUS, Amen.



F I N I S.